

HOMER

lies sette forth by the
righte reuerende father in
God, Edmund the Bpishop of
London, not onely promi-
sed before in his booke, inti-
tuled, A necessary doctrine,
but also now of late adioyn-
ed, and added therunto,
to be read within his dia-
cesse of London, of all per-
sons, bycates, and curates,
unto theyr parishioners, &
pon sondayes, & holydayes.

Anno. M.D.LV.

W.C.

I.C.

The Table.

- i. Of the creation and fall of Adam.
- ii. Of the misery of all mankynde and of bys condempnation to deathe.
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- iiii. How the redemption in Christ is aplyable to man.
- v. Of chrysten loue and Charitie.
- vi. How dangerous a thinge the breake of Charitie is.
- vii. Of the Church what it is, and of the com-
moditie thereof.
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- x. Of the Supremacy.
- xi. Of the true presence of Chrystes body & blud
in the sacrament of the Altare.
- xii. Of transubstantiation.
- xiii. Of certen Mynsters agaynst some commo
objections, made agaynst the sacrament
of the Altare.

The Bishopp of London to all persons, fol. 2.
and curates, within his dioces of London.



Especially as the people of my dioces, being within your seuerall cures, & charge, do (as in dede of reason they maye) loke for to haue at theyr pastours hand, or at the least way, by his prouision, & meane, good instruction, and teachinge, especiall ye howe to serue and please God, and how also otherwyse to do their dutie, as to any one of them in theyr degre both appertayne. And forasmuch also as there is not now a dayes that multitude, and plenteth of preachers, whiche in tymes past hath ben, and by Gods grace, hereafter shalbe. And finallye, for that euery one of you in your owne person, is not able to discharge the office of preaching, whiche many good folke do greatly toylbe, and desyre ye could, and woulde. Wherefore desyringe to haue somethyng done onward, til God of his goodnes prouide something better, I haue laboured with my chapleyns, & frendes, to haue these homelies printed, that ye may haue somewhat to instruct, and teache your flocke withall, requyrynge, and charginge euery one of you, that diligentl ye, upon the sondayes, and holydayes, ye reade to youre flocke, fruitfully, and deliberately, one of the said homelies. And thus fare you well. Given at my house in London, the fyfthe daye of July. AD. D. M.

Can homely, of the creation and fall of man.



The Propheete,
David in his fore
score and ninteth
psalme, exhortyng
all people to hyng
praye to almighty
ti god, to serue hi
in gladnes, and re
ioyse in his sight,
alleggeth thys as
a sufficient cause
thereof. *Sciore quoniam*

psalme, cxix.

am ipse est dominus, ipse fecit nos, et non ipse nos. which is to saye.

KNOW you that he is our **ALORD**. it is he that
made vs, and we made not our selves. And in
deede, who þ diligently wayeth þ creatiõ of man, can
not but therin most highly laude, & prayse almighty
god, his creator. For wher in the creation of al other
vissible thinges, he did but onely commaunde, & will
that they should be made, and incontynēt they were
made, in the creatyng of man, he bled great solemp-
nitie, and many notable circumstaunces. First tou-
chyng mā, he said, let vs make mā, which wordes
be as it were the wordes of god the father, to God
the sonne, & to the holy ghoost, spoken after the man-
ner of men, when they go about some great matter,
at what time they take good aduiselement of they be-
gyu, and doo ioyne with the best, & wysest counsels
toours,

Genes. i.

loues, that they can get. Thys circumstance (not being necessary of goddes parte, as withoute the which he might haue created man) doth most manfully declare the special fauour, of almighty god towards mankynde: but that nexte circumstance, which doth immediatly folowe thys fyrst, is a more sure proofe, and declaration of gods tender loue, towarde smā, whē he sayth. **Let vs make man to our owne similitude & likenes.** Now mark, good people, howe much god dyd for vs in our creation. He made vs in very dede like vnto himselfe, & in so doyng what could he haue done more for vs? A wonderfull excellent benefite & comfort is it vnto vs, to consider that man was made like vnto god. And to vnderstand this thynge the better, you shall know that the similitude, and likenes of man to god, was not in the body of man (for this you must moost certainly beleue, & the godhed is a spirite, & not a bodely substance) but this similitude and likenes was in & soule, which was endued, with most heuenly & godlike qualities, as vnderstanding, memory, and will, with sondry gyftes also of grace. And here is to be noted by the way, that wher almighty god sayeth, **Let vs make man to our owne similitude, & likenes,** he geueth vs to vnderstand, & therby these passages in trinitie, & yet but one god. For in that he sayeth, let vs make man, therein is signified, a plurality, or number of persones: agayne, in that he sayeth to our similitude and likenes, and not to oure likenitudes and likenesses, by thys is signified the

trinitie.

Genes. 2.

Genes. 1.

Genes. 1.

butle also of one nature and substance. But to
 procede further concerning the creation of man, ye
 shall understand, that the second chapter of scriptures
 booke, called genes. in speciall manner doth recorde
 the heuencall making, as well of the bodie of man, by
 it selfe, as also of the soule by it selfe. And as touching
 the bodie, scripture doth there say, that GOD fou-
 med, or shaped it, of e carthe. Noting thereby the
 excellency of mans bodie, aboue the bodyes of other li-
 ving creatures. For we see not of anye other ly-
 ving creature, that god shaped, or fourmed, the bo-
 dy of it, but onely that he made it, and that at the co-
 mmandement of almighty god, the earth brought
 fourth foure footed beastes, & the water in like
 manner, brought fourth foure fishes, & foules. Only
 of e bodie of man scripture dothnesseth, & GOD shaped
 it. And as concerning e soule of man, it is written of it,
 at the sayd second chapter of genes. howe e god bre-
 thed it into the bodie, to which .ii. circumstances, as
 they import a marueylous excellency of man, aboue
 other bodely creatures, so they most clerely declare
 the exceeding great goodnes of GOD, towards man.
 As to tochen god had, in such a singular fashien, cre-
 ted man, he gaue hym soueraygntie ouer all the syl-
 lyes of the sea, ouer the foules of the ayer, and ouer
 the beastes of the lande, yea and made him a kynge,
 and Emperour on the earth. And yet not satisfied
 with al this, he placed man in Paradise, that is in
 a most pleasant garden, where he had planted all
 kynde

kynd of frute, beautifull to beholde, and delicious to
 eate, for man to fede vpon, onely one kynde of fruite
 he charged hym on payne of Death, (and that not of
 the body alone, but of the soule also) vterlye to res-
 trayne from, which was the fruite of the tree called
 in scripture, the tree of knowledg of good, and euyl.
 And lyke as in a most maruelous sorte he made Ad-
 dam the bylle man, so in as marueylous, & straunge
 a sort he made Eve the first woman, euen of a rybbe
 taken out of Adams lefte syde, and her he made par-
 fyte, and furnished her with like gyftes as he had
 done Adam the first man: what canne we then
 thinke, or deuyle, that God might haue Don more for
 vs in our creation, then here in he dyd: He made the
 soule immortall, that is such as shulde continue for
 euer without ende. He furnished it with mooste sin-
 guler gyftes both of nature and of special grace also
 The body of man, in the estate of original innocen-
 cie, had in it helth, strength, cunlynnes, and other like
 qualities, in the highest degre of perfection, it had in
 it lesse then, no sond lust, or concupiscens, no prouitie
 or inclination to euyl, no loushannes in doing good,
 no infirmitie or weakenesse, no lacke or want of any
 qualitie fyt and decent for it. The body of man was
 then obedient to the soule, the soule altogether
 obedient to God. So that on Gods parte, our ma-
 ker and creator, there is nothing towarde vs but
 all perfection, all great kyndnes, al fatherly loue, &
 fauour, Holy scripture most euidently asymmethy-
 al creatures were made good in their creation, say-
 ing. *Vnde deus omnia que fecerat ei erant valde bona,* Gene. i. That

is. God saide al thinges which he had made,
 and they were very good. which thing as it is
 generally true in all creatures concerning their crea-
 tion, so is it in a certen degre of excellenye to be
 herified in man touchyng the estate of his original
 innocency. Thus we may perceaue þ in the creation
 of man, al was excellent & parytte, which oughte
 greatly to inflame us the more to loue and serue al-
 mighty God our most louyng creator. But for as-
 muche as that blessed estate is lost, & mankynd by þ
 losse thereof, fell into extreme miserie and wretched-
 nes, it is consequently to be well considered of our
 part, by what meanes man was brought from so
 good and blessed a case, to so euyl and miserable an
 estate, which poynthe well wayed, is a sufficiente
 grounde to cause us on the other syde utterly to de-
 test & abhorre al synne. For that greuous fal of man
 came of synne. Synne it was, for which God thynt
 man oute of paradys, synne it was that caused the
 helpe to strue agaynst the spirite, and the spirite,
 agaynst the helpe, synne it was that broughte vs
 to mankynde necessite of bodily Death, and all the
 infirmities and diseases, which man in thys tran-
 sitoꝝ byfe sustayneth, synne synally it was, that cau-
 sed all the postericie of Adam and Eue to be boꝝne
 in state of Dampnation. But some perchaunce are
 Deloyous farbar to knowe, by what meanes man
 was fyrst brought to corrupte synne. For the vn-
 derstandyng wherof, lette us haue recourte to the
 iii. chap. of Genesis, where it is wyrtten: how that þ
 wyly serpent the Deuyl came vnto Eue and sayde
 vnto

unto her: **Wh**er hath **G**od gyven you com-
maundement not to eate of euery tree in pa-
radyle? **Wh**ere unto the woman answered
and sayde: of the fruite which is in paradise
we eate, but of the fruite of that tree I grow-
eth in the myddell of paradise, **G**od hath
charged us not to eate o: touche it: lest, per-
chaunce we dye. **T**hen sayde the serpente to
the woman: **N**aye, you shall not dye. **F**or
God knoweth that whatsoeuer daye you
shall eate thereof, your eyes shall be opened,
and you shall be like **G**ods, knowinge good
and euill. **T**he woman therefore saw that
the tree was good to eate of, and beautifull
to the eye, and pleasaunte to beholde, and she
tooke of the fruite thereof and dyd eate, and
gaue part to her husband, who also dyd eate.

Thus throughe the piousocation of the deuill, man
first fell into synne. **Wh**erefore as we must alwayes
abhorre synne and forsake it, bycause of the greate
misery it brought us unto, so should we no les hate,
and to the bittermost of our power, fly the deuill and
all his suggestions, knowing that thereby we were
first induced to corrupte synne. **F**or as thys oure
aduerfary was busy at the begynnyng with oure
first parentes, so is he no les, but rather more busy
with us at thys present, as wyrtethly **S**apnt **J**er-
ter in the .v. chapter of his first epistle, saying.

28. i.

Thou

more aduētary the deuyll, as a roypng hon
goeth about, seeking whom he may deuour.
Thys aduētary of mankynde, dysapyngng at the
greate felyppe that Adam and Eue were in,
neuer ceasid questionyng, and crafpyng woth the
woman, being the wether and traylor bessel, wryth
he had made them disobey gods commaundement:
by which thei doypng, they lost the oygynall great
innocency which they had at there creation, which
being lost, nether the body woulde be obedient to p
soule, nor the soule to god, but al was in man turned
wpyldourne: yea therby they fel also into necessitie of
temporall death of body, and (which is worst of all)
into the estate of eternall damnation, and euertlast
ing death, both of body and soule. But now, because
it maye paraduventure seme in some mans iudg
ment, that sepyng the thing that Adam and Eue doo;
was but the eatyng of an appell, therfore thei
saue was not great, nor deserued so greuous punish
ment, let vs consider the circumstaunces, and we
shall soue perceyue the offence not lpyght, but verye
foule and heynous. ffirst the thyng which god com
maunded man to forbear, was a thyng most easye
for hym to forbear, and so much was his faute the
greate. Besides this, tohan a man is tolde before of
greate peryll and daunger that shall lpyght vpon him
if he doo this or that, in case after such warning he
offende therein, his fault is therety made the gre
uouster. Wherby, the lesse inclination a man hath to
any synne, the more he synneth yf he doo the same.
Nawye Adam and Eue, had in them no inclination

at al, neither to one dice nor to other. Fourthly, when a man hath late receyued great benefites at hyis lordes many handes, if he incontinently breake his expressioyn, the contempt and disobedience is made thereby the greater. The tryng that Adam and Eue dyd eate, was in dede but an appell, yet the eating thereof in that case, was an hygh disobedience against god, and the corrupting of all mankynd, for as much as they two were the very route, wherof all men must cyle, and the route being once naughte, howe can the tree or boughes, cummynge of that route, be good? Wherfore **S.** Paul in his Epistle to **R.** maines in the v. chapter thereof saith. By the of-

Rom. 5.

fence of one man, synne came vpon all men, to condemnation, and in the same chapter immediately after, he saith to like purpose, through the the disobedience of one man, many became synners. And within a lytle after he saith. Synne came into this world by one man, & throught by synne came death, & so death passed to alme. Thus haue you hard saye the lounge kynnes of god to man, in that he created hym in so verythe a manner, nexte ye haue harde the mychyle that cometh to mankynd by synne, and chydly what an extreme enemy also the deuyll is vnto vs. In an other homily herafter, ye shal heare of the exceeding great mercy of god, in detestering mankind by a mercelous manner, out of the estate of this damnatio. wherfore to concludre for this presente tyme, this shalbe to ex-

23. ij.

poite

An homely of the Creation and fall of man.

hoit you, that you shalpe not happe and ho toweyse to
geue most hartly thankes to almighty God, for that
he of his mere goodnes created you, & created you,
not without sense, as the stoues, not without reason
as the brute beastes, but hath giuen you all nota-
ble qualities and powers that other corporall crea-
tures haue, and besides, hath periculatorie planted
in you reason and understanding, and sondry goodly
qualities of body and soule, seuerall to the nature of
man only, and not commo to man, and other earthy
creatures. This is furthetemoze also to exhort you,
that remembryng what miserie came to mankynde
by synne, and by such a synne, as in some mens iudge-
ment might seme to be but very small, it is to toyte,
by eatinge of an apple, you wyl be circumspecte in a-
uoiding of al kinde of synne, and disobedience, be the
thinge in hye othwe nature neuer so small a thinge,
whyche is by God hym selfe, or by suche as we owe
obedience vnto, commaunded. Finally and laste of
al, this is to exhort you, to consider diligently that
we haue a deadly enemy, which is þe deuil, who de-
spyth oure destruction, and doth moost craftely and
busily traunayle by all meanes wylth vs, to wote the
same, of whole mooste subtyll and wylle trapes, we
musse principally take heede of, whichbe graunt vnto
vs al, the blessed trinitie, the father, the Sonne,

and the hoyle ghooste, to whome be all
honoure and gloire wylde wylth
oute ende. Amen.

An homely of the misery of all mankinde, fol. 7.
and of hys condempnation to euerlastyng
deathe, by hys owne speme.



The holpe ghoſte,
in boyting the holy
ſcripture, is in no-
thyng more diliger,
then to pull do done
mannes bayne glo-
ry, and pryde, which
of all vices, is moſt
vniuerſallye graſted
in mankynde, even
from the fyrſte infec-
tion of our fyrſte fa-

ther Adam. And therefore, we reade in many places
of ſcripture, many notable leſſons agaynſt this olde
rooted vyce, to teache vs þ moſt comẽdable vertue
of humilitie, ho we to know our ſelues, & to remẽber,
what we be, of our ſelues. In the booke of Genetiſ,
anygher God geueth vs all, a bytle & name in oure
great graunde father Adam, which ought to admo-
niſhe vs al, to conſyder what we be, wherof we be,
from whence we came, & whither we ſhall, ſayenge
thus. *In ſudore vultus tui veſcetur pane tuo, donec reuerſaris in terram
de qua ſuſtus es: quia pulvis es, et in puluerem reuerſeris.* That is to

Gene 3.

ſaye, In the Meate of thy face thou ſhalt eate
thy breade, untill thou reſourneth into the
earth, oute of whych the thou waſte taken: for
duſt thou art, & into duſt thou ſhalt reſourne,

þere

Gene. 18

Judith. 3.

and. 9.

Job. 13.

Eccle. 6.

and. 25.

Sapience. 7.

Esa. 13.

Here (as it were in a glasse) we may learne to know
 our selues, that we be but grounde, earthe, and dust.
 and that to grounde, earthe, and duste, we shall re-
 turne agayne, whiche name and title of earthe, and
 duste, appointed, and assigned by God, to all man-
 kynde, the holie Patriarche Abraham, dyd well re-
 member: and therefore he calleth hym selfe by that
 name, when he maketh his earnest prayer for So-
 dome and Gomorre, saying in the. xviij. of Genesis.
Cum sum pulvis et cinis, that is to saye, saying I am dust
 and ashes. And we reade that Judith, after,
 Job, Hieremie, with other holy men and women, in
 the olde testament, did vse sacke clothe, and did caste
 duste, and ashes upon theyr heades, when they be-
 bewailed theyr synnfull lypynge. They called and
 cryed to God for helpe, and mercy, with such a ceres-
 mony of sacke clothe, duste, and ashes, that thereby
 they might declare to the hole world, what an hum-
 ble, and lowly estimation, they had of theim selues.
 and howe well they remembred theyr name, & tytle
 of sacke daye, theyr byle, corrupte, fragile nature, duste,
 earth, and ashes. The booke of Ioye donne also, wil-
 linge to pull downe oure proude stomakes, moueth
 us diligently, to remember our mortall, and earthly
 generation, which we haue al of him, that was first
 made: and that all men, adwell byrges, as subiectes,
 doo come into this world, and doo goo oute of the
 same in lyke sort, that is, as of oure selues, full of
 rable, as we maye dayly see. And almyghty God
 commaunded his prophet Esay, to make a proclama-
 tion, and to crye to the hole world: that all fleshe

is grasse, and that all the gloype of man, is as
the flower of þe feilde, the grasse is withered,
and the flower doth fall aaway, for the winde
of our Lord bloweth vpon it. The people sure-
ly is grasse, whiche dyeth by, and the flower fadeth
away, but the worlde of our Lord abydeth for euer.
Accordinge wherunto, the holpe prophet Job, ha-
vinge in hym selfe great experience of miserable and
synnfull estate of man, dothe open the same to the
worlde in these wordes. Homo natus de muliere, breui viuens

Job. 14.

tempore, repletur multis miserijs, qui quasi flos egreditur, et conuertitur,
et fugit velut umbra, et nunq̃ in eodem statu permanet et dignum duis super
huiusmodi aperte oculos tuos, et adducere eum tecum in iudicium? Quis
posse sacre mundum de immundo concipium scribere? What is to say
When beynge borne of a woman, lyvinge a
short tyme, is full of manyfolde miseries, he
spryngeth vp lyke a flower, & fadeth againe,
away wyng aaway (as it were, a shadow, and
neuer continueth in one state. And doest
thou iudge it mete (O Lord, to open thyne
eyes vpon such a one, and to bringe hym to
iudgement with thee: who can make hym
cleane that is conceyued of an uncleane seede?
In dede all men of theyr euylnes and naturall pro-
nes, were so vniuersallye gyuen to synne, that God
(as the scripture testifieth) repented þe euer he made
man. And by synne, his indignation was so muche
prouoked agaynst the worlde, that he dyed to redde all
the worlde with his blood (except hee hym selfe
and

Gen. 5.
and. 7.

An homely

Hiere. 22.

Roma. 3.

and bys lytle householde.) It is not withoute greace
cause, that the scripture of God, dothe so many times
call all meinne here in this woilde earthe, sayenge.
(O thou earth, thou earth, thou earth, heare
the woorde of oure Lord.) Hiere. xii. This,
oure ryght name, location, and tytle: earthe, earthe,
earth, pronounced by the prophet, sheweth what we
be in dede, by what soever other stile, tytle, or digni-
tye we doo call us. Thus, he plainly nameth us, who
knoweth best, bothe what we be, & what we oughte
of right to be called. And thus he describeth us, spea-
kyng by bys saythfull apostle S. Paul to the Ro-
maynes the. iii. Chapter, saying. All men, Jewes
and Gentiles, are under synne: there is none
ryghteous, no, not one: there is none that can
despandeth, there is none that seeketh after
God, they are all goone out of the waie, they
are all unprofitable, there is none that dothe
good, no not one, they? throte is an open se-
pulchre, with they? tongues, they haue used
craffe and deceyte, the poison of serpentis is
under they? lippes, they? mouth is full of
cursyng and bitterness, they? feete are sette
to shed bloude, destruction and wretchednes
are in they? wayes, & the waie of peace haue
they not knownen, there is no feare of God be-
fore they? eyes. And in an other place, that is to
you, Galathians. iii. S. Paul wryteth thus: (God

Gal. 3.

hath

Of the miserie of all mankynde.

fol. 9.

Roma. ii

Gal. 3.

haue be-sapped all nations in vnbelief, that
he myght haue mercy on all. The scripture
concludeth all vnder synne, that the promise
by the saythe in Iesus Christe, should be giue
vnto them that beleue. S. Paule in many pla-
ces, pargeth vs oute in our colours, calling vs the
chylidren of the wyathe of God, when we be boine.
sayenge also, that we cannot thinke a good thought
of our selues, much lesse, we can say wel, or doo wel,
of our selues. And the wyseman sayeth, in the booke
of proverbes, the iuste man falleth seuen ty-
mes a Daye. The mooste tried and approued man
Job, feared all his woordes: S. John the Baptiste,
beinge sanctified in hys mothers wombe, and pra-
ised befoze he was boine, called an aungel, and great
befoze the Lord, replemyshed euen from hys byrthe,
with the holy ghooste, the preparer of the way for our
saluoure Christe, to be more then a prophet, and the
greatest that euer was boine of a woman: yet he pla-
nely graunteth, that he had neede to be washed of
Christe, he worthely extollet and glorifieth his lord,
and miseth Christe, and humblyeth hym selfe, as vn-
worthy to vnbouche hys shoes, and geneth all ho-
noure and glorie to God. S. doeth sainte Paule,
both of, and evidently comfesse hym selfe, what he
was of hym selfe euer gettyng (as a most sayntfull
seruaunt oughte to doo) all praye to hys mayster
and saluoure. S. doeth blessed saunt John the
euangelist, in the name of hym selfe, and of all other
holy men, be they neuer so iuste, vnto the open con-

Pro. 24.

Luce. i.

Iohn. i. and. 2.

Ecclesi. 7

Psal. 2.

Psal. 19

Psal. 2.

fession. If we saye, that we haue no sinne, we
 deceiue our selues, and the truth is not in vs:
 If we knowledg our synnes, God is faith-
 full and iust, to forgive vs our synnes, and
 to cleanse vs from all vniuersall euillnes. If we
 saye, we haue not sinned, we make him a li-
 er, and hys woorde is not in vs, wherefore, the
 wise mā, in the booke called Ecclesiastes, openly de-
 clareth, that there is not one iuste man vpon the
 earth, that dothe good, and synneth not. And saint
 Dauid is ashamed of hys synne, but not to confesse
 hys synne. Nowe ofte, howe earnestlye, and howe
 mentabyllye doeth he desire Gods greates mercye, for
 hys great offences, and that God should not enter in
 to iudgement wth hym: And agayne, howe well
 wavereth this holy man hys synnes, when he confe-
 sseth, that they be so many in number, and so hynde,
 and harde to vnderstande, that it is in maner vnpos-
 sible, to knowe, biter, or number them: wherefore,
 he, hauing an earnest, and depe contemplation, and
 consideration of hys synnes, and yet not coming
 to the bottome of them, maketh supplication to God,
 to forgive hym hys priuie, secrete, hynde synnes: to
 the knowledg of the wyse, he cannot attayne.
 He wavereth, yfghtlye hys synnes, from the original
 roote, and springe heade, persequinge inclinations,
 prouocations, sayrings, sturges, budde, want-
 cles, dregges, infections, tastes, feelings, and senses
 of them, to rectifie in him self. wherefore he sayeth:
Darknes, & he hold, I was conceived in synnes;

He directy not thine, but in the plurel number, sinnes; for sinne the, as oure of one, as sountayne, spyngeth in the sette.

And oure sauour Christ sayeth, there is none good Mat. 9

but God, and that we can doe nothing that is good, without hym, or no man can come to the father, but by hym. He commaundeth vs all to saye, that we be unprofitable seruantes, when we haue doone all that we can doe. He preferreth the penitente humble came, before the proude hoie, and gloriouse sharpe-ley: He calleth hym selfe a pollution, not to them that be hole, but to them that be sicke, and haue neede of his salue, for they saye. He teacheth vs in oure prayers, to reach no ledge oure selues sinners, and to aske forgiveness, and deliuerance from all euils, at oure heauenly fathers hande. He declareth that the finnes of oure owne hartes; Doe despite oure owne selles. He teacheth that an euill woode, or thought, deserueth condemnation, aspyninge, that we shal geue an accompte, for euery pble woode: He sayth, he came not to saue, but the shepe that were bitter he lost, and call a waye. Therefore, se we of the proude, int, leached, hoie, pettise, and holy sharpe, were saued by hym, because they iustified them selues, by they counterteife holynes, before men. Therefore good people, we be seruaite of such hypocrite, haue theye, and iustifying of our selues. Let vs looke vpon our selfe, and then vpon oure sharpe fetters, and oure proude harte, be we praye, clape, strape, and harte, we be of our selues, we be crable, fiers, that can bying fithy no ables, we be of our selues, of fithy

¶ If, earth,

earth, as can bring forth but weeds, nettles, brambles, hyssops, rods, and darnell. Our fruytes be declared in the fyfte chapter to the Galathians. we have neither faith, charite, hope, patience, chastite, nor any thing els that good is, but of God: and therefore, these vertues be called there, the fruytes of the holy ghost, and not the fruytes of man. Let vs therefore, acknowledge our selues before God, (as we be in Dedde) miserable and wretched sinners. And let vs earnestly repent, and humble our selues hartely, to crye to God for mercye. Lette vs all confesse with mouth, and harte, that we be full of imperfections. Let vs knowe our owne woikes, of what imperfection they be, and then we shall not stande folyshely, and arrogantly, in our owne conceytes. For truly, there is imperfections, in our beste woikes: we doo not loue God, so muche as we are bounde to doe, with all our harte, mynde, and power: we doo not feare God so muche as we ought to doo: we doo not praye to God, but with great and many imperfections. We geue, forgiue, beleeue, loue, and hope unperfectly: we speake, thinke, and doo, imperfectly, we fyght agaynst the deuyll, the world, and the flesh, imperfectly. Let vs therefore, not be ashamed to confesse plainly, oure state of imperfection: yea, let vs not be ashamed to confesse imperfection, when in all our woikes. Let none of vs be ashamed, to say with holie S. peter: I am a synfull man. Let us all saye with the holie prophet Dauid: we haue sinned with our labours, we haue bene amysse, and

Lk. 5.

Mat. 160.

and deaile thyselfe. Let vs all make confesse-
 on with the goodigall sonne to oure father, and saye Luc. 15.

with him: we haue sinned agaynst heauen, and be-
 trayed thee (O father) we are not worthy to be called
 thy sonnes. Lette vs all saye with holie Baruch;

Baruch. 2.

O Lord oure God, to vs is worthely ascribed
 shame and confusion, and to thee, righteouf-
 nes. we haue sinned, we haue done wicked-
 ly, we haue behaued our selues ungodly, in
 all thy righteousnes. Let vs all say with the ho-
 ly prophete Dampell: O Lord, righteousnes
 belongeth to thee, unto vs belongeth confu-
 sion. we haue sinned, we haue bene naugh-
 tie, we haue offended, we haue fled from thee,
 we haue gone backe from all thy preceptes,
 and subvertethes.

Daniel. 9

So we leaue of all good men, in holy scripture,
 to humble our selues; and to exalte, extoll, prayse,
 magnifye, and glorifie God. Thus we haue of our selues;
 ho to of our selues; thy our selues, we haue no good-
 nes, helpe, nor saluation: but contrary wyse, sinned,
 damnation, and deathe euerslastynge: wythe, yf
 wee depele weyghte, and consider, we shall the bet-
 ter vnderstande, the great mercy of God, and ho we
 our saluation cometh onely by Christ: for in oure
 selues, yes of our selues, we fynde nothinge, where-
 by we may be deliuered from this miserable capti-
 uitye, into the wythe we were caste throughte the
 enue

J. Petri. 2.

enue of the deuill, by transgression of Gods com-
maundement, in our fynde parent Adam. we are al
become diuileane: but we al of our felues, are not ha-
ble to clesse our felues, nor to make one an other of us
cleane. we are by nature, the chyldren of Gods
wrathe: we are not hable of oure felues, to make vs
the chyldren and inheritous of Gods gloire. we
are shepe that eunne astray: we canot without god-
des grace, and helpe, conue agayne to the shepe folde:
so great is our imperfection and weakenes. In our
felues therfore, maye not we gloire, whiche of oure
felues are nothinge but synnefull, neyther maye we
bragge of our goodes that we doe, whiche all be
so imperfecte and vnpure, that they are not of them
selues, hable to stande before the ryghteous thronne
of God, as the holye prophete Dauid saith:

Psal. 129.

Enter not into iudgemente thyth thy let-
uaunte, **Q**uode, for no man that lyueth,
shalbe founde ryghteous in thy sighte. To
God therfore, muste we flye, or els shal we neuer
fynde peace, rest, and quietnes of conscience, in oure
hartes. For he is the father of mercyes, and God of
all consolation, he is the Lord, whiche whome is plen-
teous redemption. He is the God, whiche of his
owne mercy saucth vs, and setteth out his charitie,
and exceedinge towarde vs, in that of his owne
boluntary goodnes, when we were perished, he sa-
ued vs, and prouided an euertyinge bygedonne
for vs. And all these heavenly treasures are giue vs,
of his mere mercy, freelye. And say to those saies? Thus

we, for, Jesus Christes sake, that pure, and undefiled
 Lamb of God. He is that dearely beloved sonne, for
 whose sake, God is fullye pacified, satisfied, and set
 at oure with man. He is the Lamb of God, whyche
 taketh away the synnes of the worlde, of whome it
 maye be truely spoken, that he dyd all thynges well,
 and in his mouth was founde no craft, nor subtel-
 ty. Wherefore he maye saye: the prync of the worlde
 came, and in me he hath nothing. He maye say also:
 whyche of you shall reproue me of anye faulte? He is
 that hyghe and euellastynge priest, whyche hath
 offered him selfe to God, when he instituted the sacra-
 ment of the Altar, and once for all, in a bloudy sa-
 crifice, doone vpon the crosse, with which oblation,
 he hath made perfecte for euermore, them that are
 sanctified. He is the mediatoure, betwene God and
 man, which payed our ransome to God, with his
 owne bloud, and with that, hath cleansed vs from
 synne. He is the redemption, whyche healeth all our di-
 seases. He is that sauoure, whyche sauerth the people
 from all theyr synnes. To be short, he is that flowing,
 and moost plenteous fountayne, of whose salnes, all
 we haue receyued. If in him are all the treasures of
 the wyldome, and knowledge of God bydden. And
 in hym, and by him, haue we from God the father, al
 good thynges, perceivinge eyther to the bodye, or to
 the soule. So how muche then, are we bounde to this
 oure beauntefule father, for these, his greate mecyes,
 whyche he hath so plenteously declared vnto vs, in
 Christe Jesu oure Rede, and sauoure: what than-
 kes, worthy, and sufficient, can we giue to him? Let
 us

i. Pet. 2

1. Iohn. 3

Math. 1

us all with one accorde, thusse oute togeth ioyful voices, euer prayyng, and magnifyenge this Aorde of mercy, for hys tender kyndenes shewed to us, in hys dearely beloued sonne Iesus Christ oure Aorde.

Let us now learne to knowe our selues, our frailtie, and weakenes, withoute anye ostentation, or boastyng of oure owne good dedes, and merites. Let us also knowledg the exceedyng merce of GOD, towarde us, and confesse, that as of our selues cometh all euill, and dampnation, so lyke wyse of hym, cometh all goodnes and saluation, as GOD hym self saith by the prophet De: **Q** Israel, thy destruction cometh of thy selfe, but in me onely is thy helpe and comfote. If wee thus humbly submyt our selues in the syghte of GOD, we maye be sure, that in the tyme of hys visitacio, he wil visite us by, vnto the kyngedome of hys dearely beloued sonne, Christe Iesu our Aorde: to

whome with the father, and the holy
gooste, be all honoure and glo-

rye, for euer.

Amen.

Io. Hapesfeld sacre theologie professor.
Arch. London.

¶ An Homelye of the redemption of man. fol. 13



It was declared
unto you, good chris-
ten people, in þe last
homelye, howe oure
fyrste parentes Adā
and Eue, were by
the synfuler good-
nes, and especial fa-
uoure of almyghtye
God, created vyghte
wogethye creatures,
and in the estate of

partytte innocençe. It was also shewed howe tho-
rough disobedience to theyr creator, they broughte
them selues, and all mankind, into the estate of euer-
lastyng Damnation. Nowe shall you consequente
heare, of the Delueraunce of man, out of that damp-
nable estate, that is, of oure redemption. For the vns-
derstandyng wherof, you must persytthe beare in
mynde, that the whole nature of man, both in bodye
and soule, was thorough ouergynall synne, greatlye
defiled. For the soule (whiche is the cheif part of man)
losse thereby the especial gyftes of grace, with
whiche it was indued in the creation, and besides
that, it was also mayned in the gyftes of nature, as
in memoire, intelligence, wyll, and other lyke. And
the body (whiche is the inferiour parte) it also was by
the meanes of ouergynall synne, brought to the neces-
sarie estate of mortalitie, so that it muste nedes die,

I.

and

and was through the that sprime of our sayde fyrste pater-
nites, made to be, and brought to be subiecte, to so-
dye kyndes of infirmities, and spekenes; and nother
coude God, of his iustice, receaue man agayne to fa-
uor, and state of eternall lyfe (beynge thus in bodye
and soule, by his owne defaulte despyed) vntles he
toere fyrst made pure, and cleane, agayne nether man
was able to helpe him selfe herein, no, nor yet anye
angell at al. wherfore, almyghty God (wholye mer-
cy exceedeth all his workes) perceyvinge the wretched
case that mankynde was in, dyd appoynt, euen from
the begynnyng, his onely sonne, the seconde person
in trinite, to be the sauour of the worlde, and to re-
store man agayne, to perfite elemes, both in body, and
soule, and that, by the way of very iustice, in making
a full amendes, and payinge a sufficiente ransome
for synne. And this sonne of God (accordyng to the
wyll of his father,) dyd take vpon hym the nature of
man, loynyng to his euerylastyng Godhead, the
wholye, and perfecte nature of manhode, not making
that nature of man, whiche he toke, a new of nothing,
as he dyd heauen and earth, no, yet makinge it, of a
clod of earth, as he dyd þe body of Adam, but he toke
the nature of man, of the very substance of the byr-
gyn Mary his mother, that lyke as Adam and Eue,
brought them selues, & all theyr posteritie, through
synne, into the estate of eternal dampnatio: so Christ,
takynge vpon him, the very selfe same nature, beynge
descended from Adam and Eue, vnto the Marygin
Mary, and of her beynge taken, and ioyned in hym
to the godhead, in vnitie of person, should by his in-

nocency, & thynght death, wyllingly suffered in that
his most innocent bodie, not only hym self, become
immortal mā, & haue glory euerlasting, but make so
many also, partakers of lyke blessednes, as shuld en-
ioye the merites of his passion. wherfore, it is a ve-
ry pernicious error, to thynke that christ tooke not
his fleshe, of the very fleshe of the blessed Maryn
Mary his mother. For he could his death haue done
me good, if it were not of the same nature that I am
of: & therefore S. Paule in his seconde chapter of
his Epistle to the Hebrewes sayeth. *Qui sanctificat, et qui*

sanctificantur, ex uno omnes, that is, He that sanctifyeth,
and they which are sanctified, are all of one:
and withū a lytle after he sayeth farther, *Debit per*
omnia fratribus assimulari, ut misericors fieret, et fidelis pontifex, ad decum,
ut repropiciaret delicta populi, that is, Christe must in all
peynes, become lyke to his brythren, that he
myght be a merciful and fruteful Bisshop to
Godward, to procure mercy for the synnes of
the people. If Christ tooke not the fleshe of y^e Maigin
Marye, howe is that pemyse fulfilled, which God
made immediately after the falle of our first payres,
when he thrust them out of paradise, at which tyme,
he said vnto the serpente (as it is written in y^e thyrd
chapter of Genesis.) I wyl set enmitie betwixt
the, and the womans seede, and it shall treade
downe thy hedde: No, how mercifully God deas-
lety wyth mankynde, He promysed that one shoulde
be bozne of the seede and stocke of Que, which shoulde

Gen. 3.

Id. ii.

Danquyde

battayle our ghostly enemy the diuell. For he in
that he calleth hym the sode of the woman, he moste
playnely declareth, that he must nedes haue in him
the selfe same nature that the woman had. Agayne
God making the second promyse of the same sode,
to come of the stocke of Abraham the patriarche, said
vnto Abraham, (as is wyttnesed in the .xiii. of Ge-
nesys) In thy sode shall all the nations of the
worlde be blessed, & many hundred yeares after þ, he
promysed yke wyse to Isayng I saiid, that, that sode
should come of hym to. which promyses of almygh-
ty God, were not to be verified in Chyeste, if he toke
not þ substaunce of his flesch, of the virgyn Mary his
mother. But here it may seme straunge to some, þ al-
myghty god (seing he inteded from þ beginninge, to
sed his sonne into þ worlde, to be incarnate for mans
redēption) did defer the sendinge of hym soo longe,
that is, the space of foure thousande yeares or ther-
aboute. To whome it is to be aunswered, that the
long taryinge of Chyeste, befoze he was incarnate,
came not of lacke of good wyll in god, to wardes vs,
but of vntydnes, and lacke of good disposition, to
receyue hym on oure partes. For if Chyeste shoulde
haue commen in the begynnyng of the worlde, men
would haue thought, that if God had suffered them
to vse the; some natural powers, they would haue
attayned saluation well enough, without any other
helpe on Gods parte. . Agayne, thoughte after
longe experyence, and trauaile of man, folowing the
oneye bygyte of nature, it was euident, that he ne-
ded a speciall ayde from God, to the attaynyng
of

of eueraſtynge lyfe, yet the woold be myghte haue
Demed, that in caſe God of hys goodnes, had geuen
vnto manne ſome ſpeciall lyghte, and knowledg
of hys wyll and pleaſure, that then vnboughtedye,
without farther helpe, he ſould wyng ſuche ſpecyall
lyght, and knowledg, myght be able well ynoughe
to attayne to eueraſtynge lyfe. Wherefore, to take
all ſuche excuſes awaye, and that we ſhould plainely
ſee vnderſtande, that after we once fell into ſinne,
neither the lyght of nature in vs, neyther the know-
ledg of the wyll of God, by ſpeciall reuelation ope-
ned vnto vs, was able to helpe vs, god ſuffred man-
kynde to traueyl, fyrſt by the lyght of nature, ſecondly
by the lawe of Moyses, and yet man canne ſtyll ſar-
ther, and farther, into Damnation. Wherby it appe-
reth, that though knowledge of the truth be neceſſa-
rye, to the attayninge of eueraſtynge lyfe, yet ſuche
knowledge (be it neuer ſo great) beyng in a man cor-
rupted with ſinne, is to feeble and to weak to purge
him of ſinne. For purgation & cleaſing of ſinne, com-
meth by ſome other meanes, beſides þ knowledge of
the truth: and therfore S. Paul in the fyrſte chap-
ter of his epiſtle to the Romanes, moſt plainly aſſer-
meth, that in the time of þ law of nature, men knew
ynough of God, but yet, not wythſtanding they knew
ledg, they fell into abhominable idolatry. The wo-
des of S. Paul, in that place are theſe. So much
as may be knownen of god, is manifeſt in the
(that is to ſay, in thoſe wyche liued vnder the lawe
of nature, from Adam vnto Moyses) For his muſ-
tyle

ROMA, 2

sible thinges, euen his eternal power, & god-
 hed, were sene of the, being understanded by
 the mores of the creatiō of the world, so that
 they are without excuse, bicause, that when
 they knew God, they glorified hym not as
 god nether were thanketful, but became full of
 vanitie in their imaginacions. And as þe lxxij
 to the men had by the lawes of nature, was not
 of force, to kepe them from synne, so nether the lawe
 of Moyses, being opened from god him selfe by spe-
 cial reuelatiō, could suffice to ryde mā from synne (as
 S. Paul in the second chapter of his forsayde es-
 pistle testifieth saying) Behold thou art a Jew,
 and thou doest rest in the law, and doest glo-
 ry in god, and doest know his voyl and plea-
 sure, & being instructed in the lawe, thou do-
 est allowe that is best, and doest truste that
 thou art a guyde of the blinde, a light to the
 which are in darkenes, an instructour of the
 folysse, a master of the ignorance, and that
 thou knowest by the lawe the fourme of sci-
 ens & truth: but yet thou that teachest othe-
 teachest not thy selfe, thou & precheest ag ainst
 aduoutri, art an aduoutrer thy self, thou that
 doest despye Idoles, comynstrell saciledge
 thy selfe, thou that doest gloze in the lawe,
 throughly transgressing of the lawe, doest dys-
 honest

honor God, for the name of God, through the
you is blasphemed amongst the gentiles.

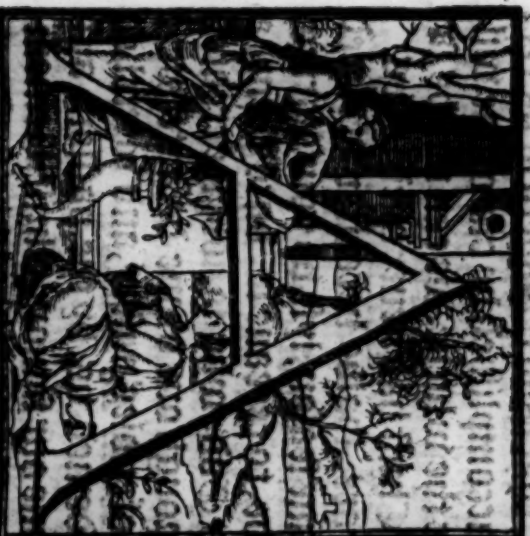
Thus it is euident, by the doctrine of Saynte
Jaule, that nother by the common lawe of nature,
nether by the special knowledge of the lawe of Mo-
ses, man was able to auoyde eternal dāpnation, but
that he needed, besides such knowledge, of some other
helpe, that is, of amēdes, to be made for his sinnes,
and thereby, to be reduced into the fauour of god a-
gayne, and to haue aboundaunce of grace geuen un-
to hym, by whiche grace he should both in his know-
ledg be þ better established, & be able also, accordyng
to knowledge of þ truth, to walke in the truth. For
this amēdes to be made, the second person in trini-
tie, being god immortal, became mortal man, & was
made in all pates like vnto one of vs (sinne only ex-
cepted) and he did unite vnto his godhead, the body
and soule of man, in unitie of person, in such a merue-
lous sort, that as in vs, the body being of one nature,
and the soule being of an other nature, doo make yet
but one person, so in hym the nature of God, and the
whole perfect nature of man, doo make but one per-
son. Of this incompreherensible union of þ godhead, &
manhed in Christ, S. Iohn speaketh in the first cha-
piter of his gofpell, saying. *Vcrbum caro factum est, et habitauit*
in nobis, the worde (that is the sonne of God) *was*
made flewe,) (that is man) & dwelt amongest
vs. he dwelt here on the earth, (as scripture decla-
reth,) aboue xxiiij. yeares, and when he had fulfyl-
led al thynges, accordyng to the saynges of the pro-
phete

An homelie of the

to prophetes, whiche were to be fulfilled of hym be-
foze his passion, then he suffered death willingly, yea,
the death of the crosse, by suche payne, (wonderfullye
procured of the Deuill against him) to raunsome man-
kynde out of captiuitie, whiche it fastayned vnder
the deuill moost iustly: and that this raunsome shold
be petyt, he suffered sondry sortes of mooste petytfull
tormentes, and intollerable paynes, & tormentes, in
his most pure, and innocent body, as buffeting, bin-
dinge, scourging, platynge on his head, a crowne
of thorne, hanginge on the crosse, pearcinge of his
handes and fete with nayles, openinge of his syde
with a spear, and shedynge of his mooste precious
bloude, whiche passion of his, as it is a moost petyt
myrrour, and glasse for vs, therein to beholde the ex-
cedynge great loue of god towarde vs, whiche spar-
red not his onelye soule, but for vs all gaue hym to
dye, so it is a sufficient occasion, to bynne all men in
extreme hatred of the deuill, and synne: from daun-
ger of whome, mankynde coulde not be rydde, but
onely by so paynfull a death, of the soule of God.

What can we loke for at gods handes, yf we synne
from hence forth, but wrath and vengeance, seynge
he hath once deliuered vs from synne, by so merciful
a meanes? All that our sauoure Christe suffered, he
willingely suffered for our synnes, hym selfe hauing
neuer deserved anye wylt of payne, as who neuer
synned. And yet his passion, though it be in it selfe a
sufficiente raunsome, for the synnes of the whole
worlde, yet it taketh not place in all men: not for in-
sufficiencie in it selfe, but for defaulte in them, that
shoulde

¶ An homely declaring how the redemption
on in Christ is applicable to vs.



¶ Though the death
and passion of our sa-
uour Christ, be in ba-
lue a sufficient rai-
son for the finnes
of the whole world;
yet in effect it sauieth
not man out of whole
world. For neither
Turke, Jew, nor in-
dell, boasting belie-
in Christ, can take
good by the death and passion of Christ; the scripture
most manifestly affirming in the xvi. chapter of S.
Matthe. that no holocaust doth not beleue shall
be damned. Againe, euill life, beingeeth, to the es-
tablishment of eternall death, be cause he saith for xxi. As
S. Iohanne witnesseth, in the ii. chapter of his epi-
stle to the Galatians, where he saith: We alke as-
set the spirit, and fulfill not the lustes of the
fleshe. For the fleshe lusteth contrary to the spi-
rit, and the spirit contrary to the fleshe. These
are contrary one to another, so that you do not
what ye woulde: But and yf ye be led of the
spirit, then are ye not vnder the law. The de-
des of the fleshe are manifest, which are these
aduoutry, fornicatio, uncleannes, waſtonnes,

¶ Idolatry

Mat. 16.

Gal. 3.

p̄dolate, idoltcraft, hatred, variaūce, con-
 tencion, wrath, strife, sedition, sectes, enuie,
 murder, dyonkenies, glotony, and such like,
 of whiche I tel you before (as I haue told you
 in tyme past) that they whiche commit suche
 thynges, shal not inherite the kingdō of heaue
 Thus you perceau e that to p̄ enioying of the deathe,
 and passion of Christe, these two popites are requi-
 sit of our behalf, the one, to helpe rightly, the other,
 to lyue bypocrytise, whiche two popites, no man is
 able otherwoyle to knowe (except it be by special re-
 uelacion from God) but onely by the catholyke chur-
 che, whiche catholyke churche, our sādoure Christe
 hath appoynted, to be the onely scoole, for all men to
 come and repaire vnto, to leaue suche truth, as is
 mete for them to knowe, for the attayning of euerla-
 styng life. This catholyke churche, and no other com-
 pany, hath p̄ true vnderstandinge of scripture, & the
 knowledg of all thynges necessary to saluation. To
 this church, Christe maketh promys, in p̄. for of Iohn
 saying: *make that spirit of truth shal come, he*
shal teache you al truth. To this church also he
 maketh that other promys, to witten in the. xlviii. of
 Matthe. to, wher he saith: *28. Beholde I am with*
you, to the ende of the world. This Catholyke
 church, thus gouerned by the holy Ghost, & assisted
 alwayes, of Christ him selfe, neuer yet fayled, frō the
 tyme of the Apostles, but yet so, he shal say, to p̄ moost
 p̄eclende, *yet yet* say it he, *deceayned, in any necessarye*
truth

Ioh. 16.

Math. 28.

Math. 16.

Timoth. 1.

Math. 5

Math. 1

2 Cor. 11

2 Peter 1

truth, according as they promysed by the xpi of
 sathanes saying. That bell gates shal not be
 able agaynst the church. where, by bel gates
 he meaneth errorre, as yf he had sayd, that the catho-
 lyke church shal neuer be overcome with errorre.
 For this cause S. Paul in the third chapter of his
 first epistle to Timothe, calleth the catholike church,
 the pillar and grounde of truth. This catholike
 church, must in al ages nedes be an open knowen
 church, and such a company, as among wyche, the
 trueth is openly preached, els they woulde not
 haue sayd, (as it is wyrtten in the .v. of sathanes)
 A cite that is set on a hyl, can not be hydd, ne-
 ther do men light a candle, and put it under
 a bushel, but on a candlelycke, and it geueth
 light vnto all that are in the house. wherefore
 they do great injury to Christ, which saye, that the
 catholike church is an open house wherethe thing it
 is, that is, which our sauerour there ment, and that
 church, of which he there speaketh. So manie as
 deuote them selues to this open knowen church
 of Christ, and refuse the doctryne thereof, thought
 they be neuer so diligent in reading of scripture, yet
 shall they neuer truly vnderstande scripture, but
 runne continually farther and farther into errorre,
 and ignorauce, the as a man that is come out of his
 house, the faster, and faster he goeth fether, the more
 he is lost by labour. Saint Paul sayeth therefore in the
 first chapter of his second epistle, geueth us a most
 certaine and true rule, which is the rule we, doe by an
 .ii. not

not sayle, requyre to understande scripture: his rule
is this. we haue (sayth he) A royal sure. word
of prophete, vnto vnto vs the same hebe. as
vnto a lighte & sunneth in a darke place, you
doo wel, vnto the day daune, and the daye
starre ayle in your hartes. So that you first
knowe this, that no prophete in a scripture
hath any private interpretation. For a scrip-
ture canne neuer by the will of man, but holy
men of God spake, as they were moued by
the holy ghost. & soe prouid, how saynt iohannes
sayth every man myght of all, so knowe, that scripture
must be vnderstanded after the generall meaning
of a byshoppes church, and not after the private inter-
pretation of any seuerall man, or companye. And in
the thyrd chapter of the same Epistle, he sayeth
further, that in S. Pauls epistles, are manye
things hard to be vnderstanded, wherby
they that are vnclearned & vnsayle, doo per-
uerse, as they doo also the other scriptures, to
theyr owne destruction: ye therefore beloued
(sayng you be vnderstanded afore hand) be ware,
leaste ye, thus other men, be also pynched a-
part by oung, by the crowd of the wicked, and
falschom your owne stedfastnesse. & o here S.
iohannes telleth the very cause, why men may vnder-
stand scripture, which is the of knowledge, and

2. Pet. 3

An homelie declaring how the redemption

1. Tim. 9

2. Timothei .3

Irenus in his
third booke as

lacke of constancie, tohen men ether thoroowe igno-
raunce, or thoroough inconstancie, comen from the
catholyke meaning, and so lowe pryuate interpreta-
tion. Such men, he sayeth, do peruerse the scriptu-
res to theyr owne destruction. Sapient Paul also
booying to Tymothe, and willing hym to be ear-
nest in the study of scripture, getteth him withal this
foresaid rule, saying in the very ende of his first epi-
ste: **O Tymothe, kepe sure that, whiche is**
committed to thy custody, and auoide nether
sangled termes, and boasting of science, false
ly so called, whiche science buyle some byd
professe, they haue etted from the sayth: the
thing, whiche Paul sayth was committed to
Tymothies custody, was the truth of the catholyke
sayth, whiche he sayth, comen first frome, by reason of
the so sangled termes, and by reason also, that they
tooke vpon them knowledge, beinge in dede igno-
raunce. And in the thyrd chapter of his seconde
epistle to Tymothe, he farther sayeth, Comynne
thou in the thinges whiche thou hast learned
whiche also were committed vnto the. Irenus
also (a blessed martyr, and very wyse to the
tyrne of the Apostles, a man of greate learning, and
no lesse vertue, and such a one, as by the consente of
all men, had the petyr knowledge and vnderstan-
dyng of scriptures) in his third booke agaynst the
heresie the arch heretyke, and in the fourth chap-
ter of the same booke sayeth, Touchyng the catholyke
churche in this maner. We must not seke & tru-
eth

eth among other, seeing we may easily take
it of the church, for as much as the Apostles
haue fully left it (as in a rich treasury)
all truth, & abbolished, may thence take
the riches of life, for this is the entre to life.
All other are thieves, and robbers, therefore
them must we auoyd: & that doctrine that
the church teacheth, we must loue, & with
great diligence embrace the tradition of the
truth. For what and of a controuersy should
happen to vs upon neuer so smal a questiō
ought not men in that case to haue recourse
to the most authentic churches, in which the
Apostles left continuance, and ther learne
the truth in that controuersy: yee, what & of
the Apostles had left beynde them no dis-
tynge at all, must we then not haue folowed
the order of tradition, deliuered by them to
such as they committed the churches vnto:
to which tradition manye barbarous na-
tions, beleuing in Christ, do giue credite, with
out any other dyspynge, then that which is
in these partes dyspyned: all this dyspyned Grece
us, and within a lytle after he sayeth, yaf to these
barbarous nations, any man should preach
in their owne language, these inuentions of
heretiques,

An homelie declaringe howe the redemption

heretics, by and by they would stoppe their
 eares, and slye as farre as they could fro him
 and not once here his blasphemous rather
 thus sayeth S. Irenaeus. How ye churche people at
 this present, would folow this trade, which this blas-
 phemous here speaketh of, the should no man reuene
 into herselfe, but al me should cleue sayd, buto p. whole
 some doctrine of the catholike church, & abhorre and
 detest, to whateuer any preacher would utter vnto the,
 contrarye to the same. For whosoever preacheth any
 doctrine, not agreeable to p. general receiued doctrine
 in the open knowen church, he is, & such as he like
 to him, of wch our sauour biddeyth vs to beware, say-
 yng in p. iij. of Mathew. Beware of false pro-
 phets, which come to you in shepes clothing
 but inwardly they are raueninge moules.

Our sauour calleth them moules, for p. they deuoure
 p. soules, of so many as giue credite vnto the, he say-
 eth farther of them, that they come in lambs clothing,
 because they pretend the word of God, and there-
 with bleare the eyes of poore simple men, and make
 them beleue, that it is as they saye, where in dede,
 to whateuer is taught contrary to that, that al chur-
 ches haue openly teacheth, and from tyme to tyme
 hath taught, is false, and cannot possible be true, but
 lesse we would say, p. churche haue not true, for
 he promyleth p. hym selfe to be for euer to p. church,
 and p. the holy ghost, whal for euer gouerne the same.
 Forasmuch as he, as there is no other to be on the
 earth

earth, for men to learne theyr duty, to wardes God, and the world, but the catholyke church: no; no o- ther Doctryne, swaylable to eternall lyfe, but that whiche the catholyke church teacheth, therefore all thyng people are requyred, to make a solemne vow at theyr baptisme, to beleue the catholyke church.

And he that so Doeth, is in an assured trade of saluation, if in his conuersation, he folow the same, but contrarywyse, he that beleueth it not, is in a mooste certayne estate of euerlastyngedamnation.

wherefoe, that you maye knowe, what the catholyke church Dothe in all popes beleue, there shalbe hereafter particularly, set forth vnto you, the severall matters, requisitt to be beleued, and practised of all Christen people, that no man, maye haue iuste cause hereafter, to pretend ignorance, but all men beynge sufficiently instructed, maye, by folowynge suche Doctryne, attayne to euerlastyng lyfe, whiche sende vnto vs all, the blessed trinitie, the father, the Sonne, and the holy Ghoste, to whom be all honoure, and glorye, worlde without ende.

Amen.

Io. Harpsfelds, factæ theologie professor.
Arch. London.

f. i.

Am

An homely of Chyastian loue, or Charyte.



As much as the
pitye, and dyuine, of
all thynges, which be
conceyued, eyther in
the lawe, or in the
prophetes, doth stand,
and cōst, in the loue
of God, and in the
loue of oure neygh-
boure, as our sauoure
Christ dothe plainely
testifie, in the xxii.

Math. 22.

Chapter of sainte Mathewe sayenge, One of the
pharises beynge a doctoure of the lawe, sep-
ting, did aske hym, and say, mayster, what is
the great cōmandemēt in e lawe? Jesus, an-
swerynge, sayd unto hym. Thou shalte loue
thy God, with all thy harte, with all
thy soule, and with all thy hole mynde, this
is (sayeth he) the greatest, and fyrste com-
mandement. And the seconde is lyke unto
it. Thou shalt loue thy neyghboure, as thy
selfe, and of these two cōmandementes at
the lawe dothe hang, and the prophetes.
And forasmuche also, as we can not loue God well,
except we doo loue oure neyghboure, in a due order
we yet loue oure neyghboure well, excepte we doo

loue

loue God, in that due order, that we oughte to doo,
 (Sainte Thon the Euangelist so testifyeng, and de-
 clarynge, in the thyrde and fourthe Chapters of his
 first canonick Epistle.) And finally, forasmuche as
 he that loueth not after this sorte, is (by the testimo-
 ny of the sayde sainte John, in the sayde thyrd Cha-
 piter) iudged to be in death, therefore it is ryghte ex-
 pediente, and necessarye, to haue alwayes this loue,
 whiche no we in oure bulgare tongue, and common
 talke, is ofte named, by the name of Charitie, but be-
 ry megerly, and coldey practised, and set fourthe in
 dede, as it shoulde be. And of trouthe, yf we woulde
 iudge by ryghtly, and well, we ought to saye, that of
 all thinges that be good, to be taught vnto Chyristen
 people, there is nothinge more necessarye to be spo-
 ken of, and daylye called vpon, then charitie: as well
 for that all maner of woorkes of righteowtnes, be co-
 teyned in it, as also, that the decaye thereof, is the
 ruine of the woulde, the banysshment of vertue, and
 the cause of all vice. And forasmuche, as almost euery
 ma maketh, & frameth to him selfe a charity, after his
 owne appetyte, and howe detestable so euer his lyfe
 be, bothe vnto God, and man, yet he perswadeth
 with hym selfe sayll, that he hath charitie: There-
 fore you shall heare no we a true, and playne descrip-
 tion of charitie, not of mens ymagination, but of the
 very woordes, and example of oure sauoure Iesus
 Christe. In whiche description, euerye man (as it
 were in a glasse) may consider hym selfe, and see plai-
 nely, without error, whether he be in the true Cha-
 ritye or not.

An Homily of

charitie is to loue God, with all oure harte, with all our life, with al our powers, & with all our strength. **With** all our harte, that is to say, that our hartes, mynde, & studie, be set to beleue his wordde, to truſte in hym, and to loue hym aboue all other thynges, to the we doo loue best. in heauen or in earth.

With all oure lyfe, that is to saye, that our chief ioye, and deſyre, be sette vpon hym, and his honoure, and oure hole lyfe gyven vnto the seruice of hym, as thoue all thynges: with hym to lyue, and with hym to dye, yea, and to forsake all other thynges, rather then hym. For he that loueth his father or mother, sonne, or daughter, house or land, more then me (saith Christ) is not worthy to haue me. **With** all oure powers, that is to saye, that with our handes, and feete, with our eyes, and eares, oure mouthes and tongues, and with all other partes & powers, both of body and of soule, we shoulde be gyven to the keepinge, and fulfillingge of his commaundementes.

This is the fyrste, and the principal parte of charity, but it is not the whole. For charity, is also to loue euery man, good, and euill, frende, and foe: And what soeuer cause be gyven to the contrarye, yet nevertheless, to beare good will, and harte vnto euery man, to bide oure selues wel vnto the, as wel in wordes, and countenaunce, as in all our oute ward actes, and dedes. For so Christ hym selfe taught, and so also he performed in dede. And of this loue that we ought to haue amongst oure selues, eche to other, he instructeth vs thus. (Mathe. v.) **You haue**

hearde

harte it taught in tymes passe? Thou shalt
loue thy frende, and hate thy foe: but I tell
you, loue your enemyes, speake wel of them
that disaime you, and doe speake euill of you:
doe well to them that hate you, praye for the
that were and persecute you, that you may be
the children of your father, that is in heauen.
For he maketh the sunne to ryse both vpon
the euyl, and good, and sendeth raine to the
iuste, and to the vniust. For if you loue them
that loue you, what reward shal you haue?
Euen not the publicans by the sayle. And yf
you speake well onely of them, that be your
brethren, and deely beloued frendes, what
greate matter is that: doo not the hearthe the
same also? There be the very wordes of ourre sau-
our Christ him selfe, touching the loue of our neigh-
bour. And forasmuche as the phariseis (wity they
moost perfect traditours, false interpretations, and
gloses) had corrupted, and almoste cleerlye stopped
up, this pure well, of Gods purely wordes, teaching
that this loue, and charite, persecuted onely to a
mans frendes, and that it was sufficient for a man
to loue them wityche doo lone hym, and to hate his
foes: theretofore Christe dyd open this well agayne,
purged it, and scoured it, by gyuinge vnto hym god-
lye sayng of Charitie, a true and clere interpretation,
witych sayng, that we shoulde to loue euery ma, both
frende,

frende, and foe: addynge thereto, what commoditye
we shal haue thereby, and what in commoditye by doo-
ynge the contrarye. What thyng can we hope so
good for vs, as the heauynlye father, to repute, and
take vs for his chyl dren? And this shall we be sure
of (sayeth Christ,) yf we loue euery man, without ex-
ception. And yf we doo otherwyle (sayeth he,) we
be no better thā Iheruseis, Iherusalem, and heathen
persons, and shall haue sure reward with them;
that is, to be excluded from the number of gods elect
chyl dren, and from his euerlastyng inheritaunce in
heauen. Thus of true Charite, Christ taughte, that
euery man is bounde to loue God aboue al thynges,
and to loue euery man, frende, and foe.

And thus spake wyll, the dyd dye hym selfe, ex-
hoityng his aduersaries, rebukynge the faultes of
his aduersaries, and what he coude not amende
them, yet he prayed for them. For he loued God
his father, aboue al thynges, so muche that he sought
not his owne glorie, and wyll, but the glorie, and
wyll of his father: For he not (sayde he. John. 5.)
myne owne wyll, but the wyll of hym that
sent me: For he refused not to dye, to satisfye his
fathers wyll, sayeng. Math. xxvi. For it may be, let
this cuppe of death goo from me, yf not, thy
wyll be doone, and not myne. He loued also not
onlye his frendes, but also his enemies, topeche in
their hartes dyd heare exceeding great hatred, agaynst
hym, and in theyr tongues spake all euill of him, and
in theyr actes, and dedes, pursued hym wyll al theyr
might,

myght, and power, eue vnto death. Yet al this notwithstanding, he withoughte not hys fauour from thein, but heyll loued them, preached vnto them, of loue rebuked theyr falle doctrine, theyr wycked ryngunge; and dyd good vnto them, patientlye acceptyng what soeuer they spake, or dyd, agaynst him. when they gaue hym euell wordes, he gaue none euill agayne, when they dyd theyr hyer, he dyd not synne agayne: And when he suffered death, he dyd not flee them, nor threaten them, but prayed for the, and referred all thynges to hys fathers wyll. And as a shepe that is led vnto the shambles to be slayne, and as a lambe that is shorne of hys flese, dyd make no noyse, nor resistance: euen so wente he vnto hys death, withoute any repugnance, or openyng of hys mouth, to saye any euill. Thus haue I described vnto you, what charitye is, as well by the doctrine, as by the example of Christ hym selfe. wherby also, euery man may without erroure, knowe hym selfe, what state and condition he standeth in: whether he be in charitye, (and so the chyld of the father in heauen) or not. For, althoughe almoste euery man perswadeth him selfe to be in Charitye, yet let him examine none other man, but hys owne harte, his life, and conuersation, and he shall not be deceived, but trulye deceiue, and iudge, whether he be in persyte charitye, or not. For, he that foloweth not hys owne appetite, and wyll, but giveth hym selfe earnestly to God, to doo all hys wyll, and commandementes, he maie be sure, that he loueth God, about all thynges, and els whiche he loueth hym not, what so euer

Esa. 53.
Act. 8.

be petyende: as Christe sayd: If ye loue me, kepe
you my commaundementes. For he that hateth
meth my commaundementes, I dothe kepe
them, he it is (sayeth Christ) that loueth me.

And agayne he sayeth: He that loueth me, I will
kepe my woordes, and my father will loue
hym, and I will bothe come to hym, and
dwel with hym. And he that loueth me not,
I will not kepe my woordes. And he wyse, he
that heareth good hate and mynde, and blyth wel
hys tongue, and dedes vnto euery man, frende, and
foe, he maye knowe thereby, that he hath the charity.
And then he is sure also, that almyghty God taketh
hym for hys dere beloued sonne, as Sancte Ihon
sayeth, in the thyrde Chapter of hys fyrste canon;
call Epistle. Secrecy, manifesthe are knowen,
the children of God, from the children of the
deuill. For who so euer dothe not loue hys
brother, belongeth not vnto God. But the per-
uerse nature of man, corrupte wyth synne, and desti-
tute of Gods woorde, and grace, thinketh it agaynst
all reason, that a man shoulde loue hys enemye, and
hath many perditions, whiche induceth hym to
the contrarye. Agaynst alle whiche reasons, we
oughte aduell to set the teachinge, as the luyng of
oure sauoure Christe, who louynge vs (when we
were hys enemyes) dothe teache vs to loue our ene-
myes. He dyd patiently take for vs many reproches,

suffered

suffered beatynge, and moost cruell Deathe. Wherfore
we be no members of hym, yf we wyll not folow
hym. For as **S. Peter** sayeth, **Christe** suffered for

1. Peter. 2.

us, leauynge us an example, that we should
followe hym. furthermore we must consider, that
to loue oure frendes, is no more but that which the-
ues, adulterers, homicides, and all wyked persons
doo: in so muche that **Jewes**, **Turkes**, **Infidels**, and
all brute beastes, doo loue them that bee theyr fren-
des, of whome they haue theyr lyuynge, or any other
benefytes. But to loue our enemies, is the proper co-
dition onely of them, that be the children of **God**, the
disciples and folowers of **Christ**. Notwithstanding,
manys towarde and corrupte nature, wyeth ouer
depey many tynes, the offence and displeasure done
vnto hym by enemies, and thynketh it a burden in-
tolerable, to be bounde to loue them, that hate him.
But the burden shoulde be easie proughte, yf (on the
other syde) euery man woulde consider, what dys-
pleasure he hath done to hys enemy agayne, & what
pleasure he hath receyued of hys enemye. And yf
we fynde no egall recompence, neyther in receyuyng
pleasures of our enemy, nor in rendyng displeasure
vnto hym agayne: then let vs ponder the displeasu-
res, whych we haue done agaynst almighty **God**:
Howe often, and howe greuously, we haue offended
hym. wherof, yf we wyll haue of **God** forgiveness,
there is none other remedye, but to forgive the offe-
nces done vnto vs, whych be very small in compari-
son of oure offences done agaynst **God**. And yf we
consider that we, whych hath offended vs, deserveth

Ps. l.

not

An Homely of

not to be forgynen of vs, let vs consider againe, that we muche lesse deserue to be forgynen of God. And although the our enemy deserue not to be forgynen for his owne sake, yet we oughte to forgyne hym, for gods loue, considerynge ho we great, and manifest benefytes we haue receyued of hym, withoute anye desertes, and that Christe hath deserued of vs, that for his sake, we should forgyne them their trespases, commytted agaynst vs.

But here may cyle a necessary question, to be dyssolued. If charity requyre to thinke, speake, and doo well vnto euery man, bothe good and euyl, how can magistrates execute iustyce vpon malefactorours, with charity? How we can they caste euyl men into prison, take away theyr goodes, and sometime their liues, accordynge to lawes: If Charity wyll not suffer them so to doo? Here vnto is a playne and briel answere, that plagues and punishmentes be not euil of themselves, yf they be well taken of innocentes: and to an euyl man, they are bothe good and necessary: and may be executed accordynge to charitie, and with charity should be executed. For declaracion thercof, pou shall vnderstande, that charity hath two offices, the one contrarie to the other: and yet bothe necessary to be used, vpon men of contrarie sorte, and disposition. The one office of Charity, is, to cherishe good, and innocent men. Not to oppresse them, with false accusations, but to incountage them, bothe rewardes to doo well, & persecut in well doynge: defendynge them both the sword, fro theyr aduersaries. And the office of Bishops, and

pastours

pastours, is to laude good men, for wel doynge, that they maye perseuer therein, and to rebuke and correct, by the word of God, the offences, and crimes of all euill disposed persons.

The other office is, to rebuke, correcte, & punyssh, byce, without acceptation of persons, and this is to be vsed, against thei onely, that be euill men, and malefactours. And it is aswell the office of charitie, to rebuke, punyssh, and correcte them, that be euill, as it is to cheryshe, and rewarde them that be good, and innocent. Sainct Paul declareth, writing to the Romaynes, and sayenge, the bygge powers are ordeyned of God, not to be deadlye full to them that doo well, but vnto malefactours, to brabe the word, to take vengeance of hym that commytteth the synne. And sainct Paul byddeth Timothy constancie, and belemente, to rebuke synne, by the word of God: *1. Tim. 5.*

Roma. 13.

So that bothe offices shoulde be diligently executed, to impugne the kyngdom of the deuyl: the preacher wyth the word, and the gouernour wyth the word. As they loue neyther God, nor them whome they gouerne, yf for lacke of correction, they wyllfully suffer God to be offended, and them whome they gouerne to perishe. If as euery louyng father correcteth his natural sonne, when he dothe amysse, or els he loueth hym not: So all gouernours of Realmes, Countreys, Townes, and houses, shoulde louynglye correcte them, who be offendours vnder theyr gouernance.

Eccl. 4.

And

An Homily of

And cheryshe them who doo lue innocently: yf they haue any respecte, eyther vnto God, and theyr office, or loue vnto them, of to whome they haue gouernance.

And suche rebukes, and punishmentes, of them that doo offende, muste be done in due tyme, least by delaye, the offender fall headlinges into all maner of mischief, and not onely bee euill to him selfes, but also doo hurte vnto many men, by a wynged other by theyr euill example, to spurre, & outrage, after them. Als one theef maye bothe robbe manye men, and also make manye thieues, and one sediciouse person may allure many, and noye a hole to wone or countrie. And suche euil persons, that be so great offenders of god, and the common wealthe, charitie requirerth to be cut of, from the body of the common weale, lest they corrupte other good, and honest persons: like as a good surgeon cutteth away a puttyed, and festered member, for the loue he hath to þe hole body, least it infecte other members, adioynynge to it. Thus it is Declared vnto you, what true charitie, or christian loue is, so plainly, that no man nedde to be Deceyued.

Why the loue whosoener keepeth, bothe to wardes God (whom he is bounde to loue aboue al thinges) and also to wardes hys neyghboure, as well frende as foe, it shal surely kepe hym fro all offence of God, and iuste offence of man. Therefore beate wel away this one shorte lesson, that by true christian charitie, God oughte to be loued, aboue all thynges, and all men oughte to be loued, good and euill, frende, and foe, and to al suche we ought (as we may) doo good: those that be good, or loue we ought to encourage, and cheryshe,

theyr self, bicause they be good: And those that be euil,
of loue, we ought to procure vnto them theyr correc-
tion, and de wee punishment, that they may therby,
either be brought to goodnes, or at the lest, that god,
and the common welthe maye be the lesse hurt, and
offended, hating alwaies, the vyce, or offence, but lo-
uynge the person alwaies, as the creature of God,
and as one who by nature is ioyned in kyndred
vnto vs. And yf we thus directe oure lyfe, by
christian loue and Charitee, then Chyffe doothe
promyse, and assure vs, that he loueth vs, and that
we be the Chyldren of our heauenly father, and re-
conciled to his fauor, being very members of Christ,
and that after the shorte tyme, of this presente and
mortal lyfe, we shall haue with him, eternal lyfe, in
his euerlastyng kingdome of heauen: Ther-

fore to hym, with the father, and the
holy Ghost, be al honoꝝ and
gloꝝe, now & euẽ
Amen.

E.

B.

**¶ An homely declaring bothe Daunge-
rous a thyngge, the breache of Char-
tpe is**

Math. 5.



net. Nisi abundauerit iustitia uestra plus quam scribarum, et pharisaeorum, non intrabitis in regnum caelorum. That is to saye :

Except your rightuousnes exceede the rightuousnes of the Scribes, & the phariseis, ye cannot entre into the kyngedome of heaue. For the ryght vnderstandynge of whiche wordes, it is to be noted, that rightuousnes in this terte, doth signifye all kynde of vertue, and goodnes, and that by the Scribes, and phariseis, Christe doth here meane, certayne companies, whiche were amonge the Jewes, and dyd lyue accordynge to the letter of Moyses lawe, so bypptyly, in the face of the world, that they were commonly taken for partyt men.

Oecumenius
vpon the fyfte
of Mathew.

Oecumenius, an auncient father of y greke church,
doth so Declare the foiesayde wordes. wherfore,
when our sauoure requirerth of vs, that we, in right-
eous-

tuournes, shoulde passe the Scribes and Phariseis, he meaneth, that we Christen folke shoulde not onely outwardeley, seme good in the sight of the worlde, (as did the Scribes, & the Phariseis,) but inwardely also in our hartes, shoulde be lyke wyse good, in the sight of almyghty God, whiche they were not. And because no fault is more greuouse, then the breache of Christen Love, and Charitie, therefore immediately after the foresayde generall sentence, he instructeth vs, afore all other thinges, in our dutye, touching Charitie, sayinge: *Dictum est antiquis, non occides, qui autem occiderit, reus erit iudicii, Ego autem dico uobis, quia*

omnis qui irascitur fratri suo, reus erit iudicio. What is to saye:
It was sayde to them of olde tyme, Thou shalt not sleye. Whosoever doth sle, shall be in daunger of iudgement. But I saye vnto you, that whosoever is angry with his brother, shall be in daunger of iudgement. Behold, good Therise people, how perit a charitie Christ requirerth in vs. For to vs he maketh the leaste breache of Charitie, as daungerous, as in olde tyme, was the greatest breache to the Jewes. The greatest breache of Charitie, is murdre, and the punishment thereof amongst the Jewes, was iudgemente. The leaste breache of Charitie, is anger, and yet the punishment appointed for it to vs Christians, by sure saydoure hym selfe, is lyke wyse iudgement. No we greate difference of yse then, I pray you, must be betwene vs, no we hyunge vnder the newe lawe, and them that of olde tyme, lyued vnder the olde lawe, that is vnder

Der þe lawe of **Apocles**, tohen as, the selfe same paine
that was then prescribed vnto them, for the hyghest
degre of burchardblenesse, is nothe due to vs, for
the lowest degre therof? Nothe is it that men flatter
themselues, woth the pleasaunte name of **Christian**
libertye, and thinke that, because **Christ** saith in the
xi. of **Mathe** *inquit inquit, et omnis inquit* **leue**, That
is to saye. **My** yoke is **swete**, and my burden
lyght, that therfore suche strengthes of hys, and
paynfull trauell is not requyred of vs, as was be
foye tyme of the **Jewes**? True it is in dede, that
Christen men are not at thys presente, bounde to
be circumcysed, or to offer bp vnto almyghtye
God, calves, oren, shepe, and **Goates**, or to goo
thrye a yeaere to **Jerusalem**, or to sojourn **Jordynes**
fleshe, or to kepe other lyke obseruations of **Apocles**
lawe, but as touchyng the terme commaundemen
tes, and all mozell **preceptes** contained in the olde
testamente, we **Christians** are bounde to the obser
uation of them, & of all other thynges, belongyng to
the estate of the new testamente, and so bounde, as
that in personance, and fullfyllinge of them, we
musse be muche more peryt, and more exacte, then
euer was the **Jewes** in obeyng **Apocles** lawe. For
ther is the yoke of **Christe** called **swete**, not his bur
den **lyght**, for anye ease or remission, that we maye
take in oure condition, but for two other considera
tions, of whiche the one is, the abundance of grace,
gyuen now in the tyme of the newe testamente,
farre excedyng, the measure of grace gyuen to the
Jewes, so lowyng **Apocles** lawe: the other is, the
greatnes

Oecumenius
vpon the fifte
of Mathewe.

greatnes of rewarde, promysed to vs, aboue the Jewes, as to pfectly amonge manye other aunciente fathers, Oecumenius also, who wytyenge vpon the v. of Mathew, sayeth after this sorte. Quoniam infamia in vtilitatem transierit et aliam, et copiosa hominibus data sit gratia, et maxima proposita sunt premia (neque enim iam possessio terre terrenorum, & bonorum, aut proles, facunditas aut longevitas, seu victoria contra hostes promittitur, sed regnum celorum, adoptio et victoria contra demones) nec vltio magna exiguntur certamina. That is to saye. Foras-

much as nobbe infancy is passed into manhood, and grace is plenteously giuen to men, and mooste greatest rewardees are promysed (for now nether possession of earth, and earthly gooddes, nor longe lyfe, nor fecundite of chyliden, nor victoery agaynst our mortall enemyes, is promised, but the kyngdome of heauen, adoptio to God, and victoery agaynst deuels) therefore of good reason, great syghtes are requyred of vs. Thus sayth Oecumenius, concluding that we christen men must more painfully, and manfully, fyght agaynst our ghostly enemye, then dyd the Jewes, because we receaue more grace then they receaued, and haue promise made to vs of greater rewardees, the they had made to them. For these two causes, we christen men muste thynke the poynt of Charite, toete, and hys burden easye, be the thynges whiche are requyred of vs, neuer so hard to doo, as this is one, that we may not breake charite, so much as in the lowest degree that can be, that is in anger, wytych, madoo, or the foresaid place,

An homelie of

Math. 5.

of **S**atheto, dothe signifye, a violation, or breach of
charitie, not uttered or shewed forth by any signe,
but onely concealed secretlye in the harte, and there
lyenge hyd, from knowledg of man, but open, and
manifest to the eye of almyghty God, who seyth eue
the inward thoughtes of the harte: theys breache of
charitie, though it seme to many a smale faute, yet
Christe declareth it to be a greuous faute, and ma-
keth it in the payne, equall with murder, committed
of olde tyme by the Jewes. **Psalme xl** Christen men,
haunge conceived anger in theyr hartes, do not by
and by suppress the same, but proceede to a far dar
breache of charitie, that is, to utter theyr anger by a
ny signe or token, than is this ther fault greater then
the other, and the punishment due for the same,
greater also, accordyng to the wordes of Christe,
who in the .j. of **S**atheto saith. *Qui autem dixerit Racha, res
us erit concilio,* (that is to saye, he that saith to hyis
brother **Racha**, shalbe in daunger of counsel,
where, by **Racha**, we muste understande an oute-
ward signe, uttered by the mouth with breache of
charitie, and yet suche a signe as dothe signifye, no
expylle or particular reproche as, to thou our brother,
or to tushie at hym. And by counsel we muste under-
stand a greater punishment, then was indgement.
After this our sauour proceedeth to the thyrd degre
of beneuolentia, which is in wordes to call our
neighbour, by any euill name, as to call hym foole.
Of this thyrd degre, Christ sayeth. *Qui autem dixerit Fratri
suo sane, res erit gehenne ignis,* that is to saye, he that
callith his brother foole, shalbe in daunger of
hell fyre.

Beholde

Math. 5.

Beholde Chryſtian people, your lyfe in thys leſſon,
as in a glaſſe, and you ſhall ſee what daunger you
ſtande in. who is there almoſt enongest vs, but ſ
vnccharitably calleth his neighbour ſoule, or ſom like
euyl name? yea who is there in manner that doth not
far paſſe thys degree of vnccharitablenes? And yet
our ſauour nameth no mo degrees, partly, becauſe
the paine of thys thynde degree beinge hell fyre, no
greater paine coulde be named, for ſuche as ſhoulde
paſſe the ſame degree: partly, becauſe the Chryſtian
man ſhould at the leaſt be ſoo wary, & circumspecte,
in heping of brotherly loue, and charitie, & though he
be doo, perchaunce ſo faſte forgette hymſelfe, as to
call his brother ſoule vnccharitably, yet ſar dar than
ſo, he ſhould not ſo much as thinke, throughout his
whole lyfe. It is written of one Solon an wiſedell,
but yet a very poliſke man, howe when he made
lawes for the gouernment of ſ famous cite of Athens,
he in all his lawes, appointed no punyſhment for a
parricide, that is for ſuch a one, as ſhoulde kill his
father, or mother: and when he was demaunded,
why he prouided not for that caſe, he answered, &
he very ly, thought and beleued, that no one beinge
broughte vp in Athens, vnder his lawes, woulde at
any tyme attempte ſuche an heynous ſpeme. Euen
ſo may we ſay of our ſauour, that he ſpeaketh but of
choſe ſorſayd thre degrees of vnccharitablenes, for
that it is not lykely, chriſten men, beinge trained in
Chriſtes moſt pure religion, woulde at any tyme
procede in the breaking of charitie, ſar dar then ſo.
But here may be moued a queſtion whether our ſa

*Cicero in his
oratio for ſexte
Rofcius, Amet
inus.*

Math. 3.

Gal. 2.

Luk. 24.

nour hath so forbydden us to be angry, to saye Mas
cha, or thou fool, one to an other, that in no wise any
man may so doo, but thereby he falleth in danger
of iudgement, of counsell, or of hel fyre. For answer
to this question, it is to be noted, that our sauour in
this place, forbiddeth vs all kynde of vncharitable-
nes, and nothing els. Forasmuch then, as in þ third
of Math the we. S. Thon Baptiste calleth the scribes
and pharises, adbers brode, and S. Ieane calleth
the Salathians foolcs, and men without bnders:
ding, in the second chapter of his epistle wyrtten to
them: yea Chyest himselfe in the. xliii. of Luke cal-
leth his here beloued apostles, foolcs, and scoo of be-
lese, and the thyng whiche they dyd, cannot be iudg-
ed vncharitable, therefore we must saye, that when
such as haue aucthoritie, vpon a good and godly
zeale, rebuke trespassours, and offenders, thereby to
make them ashamed of there euyl doynge, and the
rather to leaue the same, that this kynde of rebuking
is laweful, and in no wise meent in the foresaid talke
of Chyest. But the onely thing that is there forbyd-
den, is the breach of charitie, when one man mea-
neth no good at all, to an other, but for the onely
satisfyng of his vncharitable harte, whylet hym
huerte in his harte, or vityng his secret vncharita-
ble mynde, both thou hym, or rushe at hym, or finally
speake thy contumelious wordes, expellyng oute hym,
calling hym, fool, idiot or by other like opprobrious
naines: wherfore to conclude, I charge you no wise
knowing what partyte loue and charitie, our sauour
Chyest both require to be iusts, lette all acushomed

rancor and malice from henceforth he utterly ba-
 nyshed from amongst vs, that we dwellþing in cha-
 ritie, may dwell in God, and haue here in this lyfe,
 O O O dwell in vs, and in the world to come,
 dwell in heauen with hym for euer, whiche graunte,
 into vs, the blessed trinite, the father, the
 sonne, and the holie Ghost, to whome
 be all honoꝛ and gloꝛy world
 without ende.

Almen

To Harpersfield, where in biology professor
Arch, London.

Can homelic of the church, what it is, and

of the commodities thereof.



be ashamed of hym o'one vntwankfulness, and diso-
bediens, and be compelled to sal do wone in body, and
soule, before our Lord, to aske pardon for his trans-
gression. Of the which goodnes, and mercy of God,
you haue a sufficient, and moost euident declarati-
on, in these godly, and deuoute homelies, that are set
fourth to you, of the creation, and redemption of mā:
Neuerthelesse, for your further instruction, & ghoost-
ly comforte in this behalte, I haue thought good to
sette you vnderstande, an other hie benefyte, geuen
to vs, by our sauoure, and redeemer, Iesus Christe,
that we, hauinge perty knowledge of God, maye
euermore praye, and magnifye hym, accordyng to
our moost bounden duetye. And this hie, and hea-
uenly benefyte, is the holpe catholyke church, whi-
che our deare, and deadlyll Sauour, both before,
and

and after his paynfull death, dyd addeyne, and appointed, to be for ever, to vs, a moost louynge & tender mother, a perpetual preleruation for our soule helth, and a pyllar of truth, in al oure doubtfull daungers. whiche church, forsomuche as it hath bene lateye assaulted, by sundry sectes, and hereses, and so sore shaken, that many (moze is the pytie) hath separate them selues from the same, and wyllfully haue runne a strape, beynge ledde, and caried woth euery mane, and wynde of newe leynynge, I purpose, by Gods grace, to open shoute to you, what this church is, what maner of church it is, and what commodities we haue by it.

If yst, the church is a conuocation of all people, throughtout the whole worlde, professynge one sayty, of God, and one yle of all the holy sacramentes; whiche church, because it is purchased, and sanctified, by the death of oure Sauoure Iesus Christe, it is moost deuely beloued to God the father, and is called in holy Scripture, by most hye, and excellent names, as *Corpus Christi*, *Sponsa Christi*, *Regnum celorum*, &c. that is to saye: The bodye mysticall of Christe, the spouse of Christe, the kyngedome of heauen. If or S. I. saule, speakes of Christe, sayth: That he hath appointed sundry officers, to maneyne the holy ones, into the doorte of ministration, to the edifying of the body of Christ. And bynge Salomon, taught by the holy ghost, did forde the dignitie, and beute of this holy church, and sayde in the name of God to thether.

An homelie declaringe

Cantic. 4.

Ephes. 5

Math. 20

Math. 25

Psalm. 25.

What is my dooer, and my people one. That is to saye: many other such louing wordes: as my syster, my spouse &c. And saynt Isaie byddeth husbandes to loue there wyues, euen as Christ loued the church, & himselfe in the holy Gospell, our sauour Christ, both to purgare the church, to sondry thynges, vnder the name of the kyngdome of heaue, as vnto a king, which made a marriage for his soune: sometymes to seigne wyngnes, and many such other: by al which names, and callinges, we may lerne that the church is a hygh and excellent thing, and dearely beloued to almyghty God, who for hys church sake, dyd giue hys onely sonne, to most vyle death, and for þe which also he hath prepared the kyngdome of heauen.

Nowe, soasmuche as we rede of an other church in the holy scripture, which is called *Ecclesia malignantis*. The church of the malignant & enoughe people. And yet of late, a great number of scismaticall persones, being in verye dede members of this malignant church, haue usurped to the selues the name of the true church: I intende to gyue you sufficient instruction, to dyscerne and knowe the true church of Christ, from all hereticall and scismaticall congregations. I say this holge and true church of Christ, is called in our Crede, as it is in dede, the catholyke church. That is to saye, the vniuersal church, because it is not lacking in anye corner, of any one country, but is in all countreys dyperied: neyther is this catholyke church, vnder

from us, or humble, or bisknomen: but we may easily
ly dyctene, and knowe the faune. For christ doth call
it, *Civitem supra montem.* A cite upon an hyll. And

Math. 5.

in the Gospell of Saynt Mathew also, teachynge
the order of brotherly reconciliation, he saythe. If
thy brother trespass agaynst the, go and tell
him his faute, betwene hym, and the alone,
but if he hear not the, yet take with the one
or two: if he heare not them, than tell the
church.

Math. 18

Oh wode, howe shall he tell þ church,
if it be not knowen, as the euell doo contende
withe wyse Saynt Ihaule speaking, to the prestes,
and elders at Ephesus, doth warne the to take hede
to them selues, and to al the flocke, amonge toholme
the holy ghost (sayth he) hath placed you to rule the
church of God. Thus playnely the scripture declar-
eth that the catholyke church is and oughte to be,
manifestly knowen, yet lest you should anye thyng
doute of the vnderstandynge of these scriptures,
heare I beseech you, howe playnely, Saynt August-
yne, doth wyte hercof. *Sicut per uerba dei nominus, ubi se plac-*
etatis paradisus sic per uerba Christi, ubi se ecclesia; dicitur.

A. 5. 20.

Contra Pet. 2.
lib. 2. Cap. 13.

As by the wordes of God we knowe wher
paradyse was planted, so by the wordes of
Christ, we haue learned, wher the church
is. As he here (good people) that Saynt Austen,
in this place, doth wyse, agaynst an heretike, being
one of the donatyste secte: who denyng the catho-
lyke church, dyd ascrybe the sayth, of christ, and al
saluation,

¶

An homelie declaringe

saluation, to them selues onely, being a finale parte of alphysica, lyke as all scismatical congregations, in thys late tyme, haue done: some saying in germany, here is Chryst, here is the churche: some in Heluetia, here is chryst, here is the churche: other in Bohem, here is Chryst, here is the churche: and we in Englande, here is chryst, and here is the churche. wherof euery one dyffentyng, from an other, and that in matters of great weyght, doth declare, that the scripture of God, which is the spirite of truty, and unitie, promysed by Chryst, to the catholyke churche, dothe not leade nor gouerne suche sectes: neyther oughte they to mayntayne, and set furth, false doctrine, to the people, vnder the name of the churche, yet sainte Austen in þe same place, addyth thys, or rather gods threacryng, saying, *Ab isto uniuerso, ad partem, quamlibet, quis est qui separat hominem, ille diaboli filius, et hominida conuincitur.*

Ibidem.

Whosoever doth seperate one man, fro thys whole, to anye parte: he is proued to be the sonne of the deuyl, and a very manqueller. Alas than in what heauy case, are those, that haue separate from the catholyke churche, not one man onely, but many thousandes? surely in heauy and miserable case: but esse, they doo spreade and in due tyme repent, and doo penance. Whosoever to knowe more manifestly, the catholyke churche, of Chryst, we ought to consider what Saynte Isaule doyleth, of the foundation thereof. For al scismatics call congregations, though they grounde them selues, apparantly, vpon the holpe scripture, yet haue they

they there profession, feuerally, taken, of some noug-
hty man, as saynt Augustyne sayth. They are cal-
led euery one by proper names, whiche they
dare not denye. But the catholyke churche thou-
gh heresythes haue named it papisticall, yet recey-
ued it neuer any other name, but catholyke, and
chrystian: but alme that rede, may se how gloriously,
some haue vsyd the name of Marthion, Eblon, Artmanus,
Manicheus, Pelagius, Donatus: and in our tyme they vse the
name of Luther, Zwinglius, Carolstadius, weyth
thousandes such other: whiche hereticall fashions S.
Iaule doth rebuke, in hys epistle to the Colynthe-
ans, who were euell in hys case: and booyng vpon
men sayd, ^{Ego Pauli, Ego apollo.} I hold of Iaule, and

1 Cor 3

I of apollo. But the holy apottle rebuketh them
sayng. As longe as there is amonge you, en-
uyng and streyfe, or sectes, are you not car-
nall: So that euerye chrysten man, and woman,
may playnely se by the scripture, that thes haunge
suche diuision, and sundrye sectes amonge them sel-
ues, are by S. Iaule, accompted altogether carnal,
and sacre bywoorth to vse the name of the churche,
whiche is the onely, and chaste spouse, of Christ. But
of the catholyke churche, saynt Iaule sayth: I would
therfore, ye are not straungers, and forcyners:
but you are citizens with the sayntes, and of
the houndolde of God, and are buylded vpon
the foundation of the apostles, & prophetes,

Ephes 3

3.4. Iesus

Ephes. 4

**1 Timor 4
Tit. 1**

**Actes 20
Tit. 2**

Iesus Christ hym self being the heade corner stone. And further, because saynt Paul thyngthe the holy Ghost in him, dyd saye, that all heretikes would challenge to them selves the authoritie of the apostles, & prophetes, and that they would both out authoritie o: knowlege, wastle they? wyltinges, euery one to there owne sense: therefore this holy apostle, in the same eppistle, relyth vs the order wherby Christ hath apointed to be obserued in his church: for he sayth, that Christ ascending into heauen, dyd gyue gyftes to men, and that he made some apostles, some prophetes, some euangelistes, some shepardes, and teachers, declaringe thereby, that in the catholyke church, there are orders, and officers, some hyer, some lower, whom the rest ought both diligently to heare, and humbly to obey. So dyd the same S. Paul, before his death, appoint Titus, to the office of a Bysshoppe, and also Tithe he dyd leaue in Crete, that he shoulde ordeyne priestes in euery cite, whiche priestes, and Bysshoppes shoulde not be disdained, o: little regarded (as in this tyme of manere they are) but they shoulde (deoping there due) haue double honour, and saythfully gouerne the church, as saint Paul sayeth. And wyltyng to Tithe, he byddeth him exhort, and rebuke, both al seruicntes of commaundypg, by the places of the holy scripture, you may easily see, and vnderstand: that in the catholyke church, there are and ought to be, degrees and orders, and that whoso euer both breathe, contemne, o: deny the same, he denieth and forsaketh the verye truth, and ordinaunce of

Christ

Chyfte, and his Apoftles.

Some further, we oughte to consider, that as S. Iudaie dyd ordeyne Timothe, and Tyle, yea and other byshopes, and Ieremies, in his tyme, so they by his commaundement, dyd in theyr tyme, ordeyne other, deliueringe also to them, the doctrine whiche they haue receaued of Iudaie, and by contrarye small discorde of tyme, euerye one hath deliuered the sayd, that they from the Apoftles haue receaued, and so euen from Chyfte, to this presente daie, one sayth hath euer stande stedfaste. whiche though it hath sundry tymes bene assayed, and sore pynched, yet euer hath it preuailed at the last, and had the upper hande, accordyng to Chyftes promise, neyther ought anye man lesse to credyt the catholike church, because there are in the same, dyuers euill, and doctored sinners. For Chyft hym selfe, doth compare the church to a nette, caste into the sea, whiche taketh both good and bad fishes, but at the ende, the good shalbe reserued, and the euill cast awaye. as is not to be chosen by Chyfte, yet one of them, he calleth a deuill: Doth not Chyfte also saye, that Scribes and Pharisees, doo sit in Moysses chaire, neuertheless, he woulde the people shoulde obey theyr lessons: Euen so, though some members of Chyftes catholyke church, doo not lyue accordyng to theyr doctrine, yet oughte no man therefore the lesse to regard the sayd, and doctrine of the same church. These thynges, good people, though they are sufficient, to declare the holpe Church, what it is,

Math. 16

Math. 13

Math. 23

J. iii. and

Vincenius
Lincensi:

and ho we it may be knownen, yet I besetch you most diligently, to note, and carpe alwaie one rule, whiche shall neuer deceaue you, but is a sure trevall of the catholike church, and the sayth thereof. This rule is not myne, but taken out of a learned, auncient, and righte godlye father in Christes Church. He sayth

There are thre meanes to trye a church, or doctrine, the fyrst is antiquitie, the second, is vniuersallite, the thyrde, is vnitie. By the fyrst, we are taught, that a true doctrine must be knowen, by that it is not lately spronge bp, or rylen, but cometh from Christ, and his apostles, and hath continued byll in the church. By the seconde, we maye vnderstande, that a true sayth, or doctrine of the church is that onely, whiche vniuersallie, in all countreys hath ben taught, & beleued. By the thirde we ought to learne, that a true doctrine, or sayth of the church, doth alwaies agre, and is alwaies one. So we those thre thinges well noted, may instruct and teach any Christen man, to knowe the catholike church, whiche euer since the Apostles tyme, and in all countreys, with one consent (in al thinges concerning our sayth) hath shewed her selfe the worthy spoue of Christ. Contrary wyse, false doctrine, and heresy, euer hath doone, and shall doo to the worldes ende, lately arise, & luche in priuat corners, & neuer agre with it selfe, which thyngs I myght easely at large proue, and open to you, by playne and manifest demonstration. But because in the nexte homelie, I intende to speake of the aucthoritie

What the church is.

Col. 3o

Rome 12

citie of the church, and also of the commodity, and
profite that we haue by the same, here I will make
anende, besectyng all you (good and godly people)
to geue your bodies, and soules, an humble and ho-
ly sacrifice to almyghty God, prayyng euermore,
that we may be altogether lyuely members, of oure
sauioure Iesus Christ, and of his catholyke church
here vpon earth, and after this lyfe, partakers of the
ioyfull kyngedome of heauen, througth the same our
Lorde Iesus Christ, to whom with the father, and
the holy ghoost, be all honoure and glo-
rye worlde without ende.

Amen.

H. Penidion sacre & theologie professorie.

Can homely, of the auctoritie of the church
 the, declareinge what commoditie and profite
 we haue thereby.



Melbye, as in
 the laste homelye, it
 was declared to
 you (good chrysten
 people) what the
 church is, and how
 it maye be knowen:
 soo now ye shall
 heare, the auctho-
 ritie of the same ca-
 tholyke church, and
 the commoditie, or

Math. 10

profyt that ensueth to vs all, beyng members of the
 same church. fyrste, Iohn oure sauoure Iesus
 Christ, dyd send forth the twelue apostles to preach,
 who were, and are, the cheife, and principall pylles
 of this catholyke church, he dyd geue to them great
 power, and auctoritie, as saynt Mathew beareth
 wytnes, sayinge: Iesus dyd call together the
 twelue disciples, and gaue to them power
 ouer vncleane spycites, that they shoulde cast
 them out, and shoulde heale all maner of dis-
 eases, and infirmities. And sondrye tymes we do
 rede in the holy Gospell, that our Sauour Christ
 doth speake to his Apostles, after this maner. Qui nos
 audit, me audit, et qui nos spectat, me spectat. That is to saye:

He

He that heareth you, heareth me and he that

Iohn. 13.

displeaseth you, doth displeaseth me. Whereynge, and
wyllynge thereby, that all the worlde shoulde know
and confesse the authoritie of the catholyke church,
whiche Christ him selfe dyd buyld in, and vpon these
his holye Apostles. And to the same purpose he sayd
to them, *Iam non dicam uos seruos, sed amicos &c.* What is to say

Iohn. 15

Prove I wyllynge no more call you seruantes,
but frendes: for al thinges that I haue hyde
of my father, I haue declared to you. And

Iohn. 29

agayne he sayth: **As my father sente me, euen**
so I sende you. By these, and many such other pla-
ces, we maye see, that our louynge sauour, dyd giue
greate authoritie to his Apostles. But nowe it is
expediente, and needfull, to declare, in what sperall
poyntes this aucthoritie doth consist, and that the
same aucthoritie was not onely geuen to the Apo-
stles of Christe, but also to theyr successors, in the
catholyke church, euer to endure. Whiche auctho-
ritie, though it be greate, and manyfolde, yet these
are the cheefest partes thereof, that hereafter doo fo-
lowe. Firste, almyghty God, hath geuen power,
and aucthoritie, to the catholyke church, to haue the
true sence, and vnderstandynge, of the holye Scrip-
ture, yea, and to approue also, or reprove al wytyng,
as Scripture, or no Scripture. Whiche thyng,
good christen people, you may well vnderstande to
be moost true, yf ye cal to remembraunce, who is the
guyde, and gouernour of the church, that is to wit,
the holye Ghost: as Christe dyd promise, sayynge.

The church
hath the true
sence of the
scripture,
and is iudge
thereof.

An Homely of

Iohn. 14.

Iohn. 20.

Act. ii.

Iohn. 14.

Math. 28.

Ego rogabo patrem et alium paracletum dabit vobis, ut maneat vobiscum in eternum, that is to saye, I wyll aske my father, and he wyll giue to you an other comforter, that he maye abyde wyth you for euer. And after that our Lord and sauour had gyven this death, he dyd breathe vpon hymes Apostles, and sayde Accipite spiritum sanctum. **T**ake you the holy ghost. and also, after hym ascension into heauen, accordyng to his mercifull promise, he did sende downe the holy Ghost vpon his Apostles, as sainte Luke writeth. Nowe that the holy ghoste was not gyven to the Apostles onely, but also to the catholyke church, to the worldes ende, it is manifest: forasmuche as Christe dyd promise the comforter, ut maneat vobiscum in eternum. **T**hat he should abyde (sayeth he) wyth you for euer. Nowe we are mooste certayne, that the Apostles of Christe dyd suffer Deathe, for the saythe of Christe, and that with in se we peres, after they thus had receyued the holy ghoste. Nevertheless, Christ sending furthe hymes Apostles to preache, and baptize, sayd to the: Ecce ego vobiscum sum omnibus diebus vsque ad consumationem seculi. **T**hat is, Behold, I am with you at all tymes, euen to the ende of the world. wherefore we maye playnly see, that the holy ghoste beyng promised to the Apostles, to abyde for euer, and to the very ende of the world, was promised and giuen to them, and to their successors in church, where he doth, and shall abide for euer. Nowe forasmuche, as the holy ghoste is the gouernour and ruler of the catholyke church, we ought there onely, and in no other

coiunct

corner, to serche the true vnderstandyng, and by-
cernyng of the scriptures. And for this cause, the
ancient fathers (were they neuer so godly, and so wel
learned) yet woulde they neuer presume vpon theyr
owne iudgements, but euer referred them selues, to
the vnderstandyng, and interpretation of the catho-
lyke church before them. Wherfore the godly learned,
and ancient father ireneus, wytyng agaynst the schisma-
ticall heresy'es, sayeth thus. *Quid enim si qui de aliqua modica,*
questione discretio esset, nomen oporteret, in antiquissimas recurrere,
Ecclesias. sc. that is to saye, but what and yf there

ireneus li. 3
capi. 4

were contencion concerning some smal que-
stion, were it not necessarye to retorne to the
mooste auncient churches, and immediatly af-
ter, he sayeth: *Quid autem si neq; apostoli quidem scripturas relin-*
quissent nobis, nunc oportebat ordinem sequi traditionis, quam tradides
vni huius, quibus committerebant Ecclesias?

what (sayeth this
holye father) yf the Apostles had lefte to vs no
scripture at all, had it not bene necessarye to
folowe the order of that tradition, whyche
they deliuered to those, to whome they dyd
bequeythe the church: Alas (good people) howe
fayne are manye in these dayes gone from this olde,
and auncient rule: this blessed martir, here exhorteth,
oz, rather commaundeth, that yf any small dycoorde,
(thoughe it be in a matter of lytle importaunce) doo
chaunce, that we woulde not, accordyng to our fan-
tasy, iudge therein, but thoughe we haue no scripture
for the same, yet (sayeth he) we ought to folowe, kepe,
and

Ex. ii.

An Homely of

and obferue the tradition of the authentic churches. Where as in thefe late dayes, the impudent proce-
dars, haue taughte the zely people, that euery man
fhoulde, and may be a iudge of controuerfies; and
that we oughte to obferue no tradition, nor certin-
tye; other than we fynde in the holy fcripture. Of
fuche, the fame holy Irenaeus dooeth fpeake thus, af-
ter many other notable leffons to the fame purpofe.

Irenaeus. li. 4
Cap. 43.

*Omnes autem huiusmodi decedunt a veritate, et heretici quidem alienum ignem
offerentes ad altare dei. id est, alienas doctrinas, a celestis igne conburnunt.*

All thefe (fayeth he) Doo fal from the tru-
cty: and the heretiques truely, byrnpnge
ftraunge fyre to the altar of God, that is to
faye, ftraunge doctrine, walbe byent with the
huenly fyre. And ity fuche lyke thyeatrynges in the
fame place, to thofe that difobey the authoritie of the
churche. The wyfe fainct Auguftyne fpeakynge of
the baptyfme of chyldren, and howe that facrament,
can profyte them, fengne many die before they knowe
the effecte of the fame: affyrmeth, that the fapthe of
thofe that byrnpge the chylde to chryftenynge, fhall
profyte the chylde that is broughte: but for his proba-
cion, he byrnpgeth thys. *Hoc commendat ecclesie saluberrima au-
thoritas.* This byrnpge the moofte hollome auc-
thoritye of the churche doeth commend.
And euen wyth lyke reuerence, the fame fainct Au-
guftyne, dogeth many tymes fubmytte all hys iudges-
mentes, and iudges, to the catholyke churche. And
fynally to declare hys iudgemente, concerninge the
authoritye of the catholyke churche. He faleyth thus.

Auguft. de. li.
arb. li. 5. 3.
Cap. 23.

Epift. 7.
In procmio
Li. 3. De. Tri.

Ego vero Euāgelio nō credērem nisi me catholicæ Ecclesiæ communet
 auctoritas. It is to say, Truly, I would not beleue
 the Gospell, unless that the auctorite of the
 catholyke church dyd moue me thereto.
 Aug^{ust}.
 contra epist.
 Manich.
 Capi. 3.

And we ought here to consider, that after the ascen-
 sion of our sauoure Christe, for the space of certayne
 yeares, there was no gospell at all wyrtten: but all
 thynges, concerninge the saythfull christians, were
 ruled, and gouerned by the dysciples of Christ, being
 than, the heades of the church. Afterwarde, we rede
 that dyuers of the dysciples of Christe, dyd wyrite
 Gospelles: as saint Mattheu, Mark, Luke, Iohn, and
 an other Gospell was called ^{Euāgelium Nazareorum}. But
 the auctorite of the church, dyd oney admytte those
 former euangelistes: which no we the whole church
 dooth retayne. Wherby the thyng myght well seme mar-
 uelous, seyinge that bothe sainte Mattheu, and
 Mark, were present, and dyd see the woordes
 of Christ, and also dyd here bys doctryne, wher as
 saint Luke dyd learne bys gospell of sainte Paul,
 and other, and so lyke wyse dyd S. marke but here-
 by it dooth moost playnly appere, that the catholyke
 church oney, hath this by auctorite, to dyscerne
 scriptures, and that scriptures allowed by the church
 shoulde not be refused of anye particulare persons.
 So we therefore, seyinge that the catholyke church,
 bothe hath deliuered, to vs the scripture, and in all
 ages and tymes, hath bene taken of all Godly lerned
 men, for the true iudge thereof. Therfor, and be seche
 all you (good chastyse people), that in all doubt, opis-
 tions, and controuersies, ye would resort to the holy
 church,

An homely of

An other au-
thoritie of the
church.

Leuit. 13.

Deut. 17.

Iohn. 20.

churche, and there learne what the same catholyke church hath beleued, and taught, from time to time, concerninge doubttes, or controuersies, and of wyth-
standyng and meke hartes ye wyll so doo, surely the ho-
ly ghooste wyll instructe you, he wyll comforte you,
and he wyll leade you, into al trueth. But yf in suche
case, ye wil fly from the catholyke church, & aske coun-
sell of your selues, or of any that dooth swaue from
the sayd churche, than for so muche as the holy ghoost
is not your guyde, you shall fall from ignorance to
error, and from doutyng, and dysputyng, to playne
heresy, and so from one, to another, to the utter con-
fussion, of bothe body and soule. Met beside this great
authoritie of the churche, wherof you haue heard,
there is an other geuen by God, of mooste hye excel-
lencye, that is, power to forgyue, and pardon, the pe-
nitent sinner, and to punish, and correcte, the obste-
inate or sworde sinner: which power and autho-
rite, as it was figured in the priesthood of the olde
lawe, as in Judgyng of leprose persons, and in pu-
nyshyng to death, those that did not obey the priest:
eue so is it giuen by our sauour Christ in very dede,
in the gospel, to his Apostles, and to all theyr succe-
ssours. For after that our sauour hadde rylen from
death: he came amonges his Apostles, and byethed
vpon them, and sayde *Accipite spiritum sanctum, quorum dimis-
seritis peccata, dimittuntur eis, et quorum retinueritis, retenta sunt.*
(That is,) take you the holy ghoost, whose sin-
nes you shall forgyue, they are forgyuen to
them, and whose synnes you doo retayne,
they

they are retained. wherthe auctorite, by plaine
wordes given by Christ, though some hath, or doo,
contemne, and set at nought, yet sainte Cyrill byd-
deth them cease to merueyle, that Christ should giue,
suche power, for he sayeth, *Certe absurdum non est, peccata res-
mitti posse ab illis, qui spiritum sanctum in seipsis habent.*

Ciril in Iohn
Lib. 12.
capl. 20.

(sayeth he) it is no absurdyte, & finnes are for-
giuen by the which haue & holy ghost in the.
So we of you will marke, that not the prest onely,
but also the holy Ghost dothe woork, in remitting,
and pardoning finnes, than I trust you will see, &
gaunte, this auctoritie of Christs catholike church,
which thing euery christen man dothe confesse
dayly in his crede, saying, not onely I beleue the ho-
ly catholyke church, the communion of sayntes,
but addeth also, the remission of finnes, to be in þ
same catholike church. Doo not we rede that saynt
Dauid byd vs this auctoritie, whan he did excom-
municate Hymeneus and Alexander? Dyd not the
holy Bishoppe saynt Ambrose, vs this auctoritie
in euery poynt, vpon the emperoure Theodosius?
which holy bishoppe perceyvinge the emperoure
had greuously offended, dyd not spare to excom-
municate hym: yea and thought he offered him selfe
obedienthe to be receyued, yet was it after longe
penaunce, that he was absolved, this holy bishoppe
dyd vs the auctoritie giuen to him by God, & thys
christen emperoure, knowing, the same, dyd with al
humilitie obey. As the bishopes and prestes in time
past, and also the layter, had lerned and practised
their

i. Timo. 1.

Theodorie
Lib. 5. hist.
Eccle. ca. 18

An Homely of

John. 15.

Cyprianus de
simpli. prelat.

Gene. 7. 9.

there duetyes and vocations, by this example, sure-
lye the church of Christe shoulde not haue come to
such great disordre as we see, neyther shoulde wyce
and wycke dunes, so frely haue bene dyd: but bicause
this mater, is largely and letnedly, set fourth in the
sacramēt of penance, I will cease to speake any more
herof, and nowe it remayneth to declare, what co-
moditie and profytre we haue by thys catholyke
church, our lord and mayster christe in the gospell,
of sainte John, doeth compare hym selfe to the vyne
tree, and all vs to the braunches: and sayeth. *Molite in
me, et ego in vobis*. Abbyde you in me, (that is to saye,
in the saythe of my church). And I wyll abyde
in you. God merciful Lord, what comfort, and com-
moditye is this, for a christen man, to haue Christe to
abyde wth hym: And farther he sayeth. Ias you abyde
in me, & my wordes abyde in you, alse what
you wyll, & if Godde graunted to you, there are
we sure, & if we abyde in christes catholyke church, &
embrace the saythe, and doctryne therof, both Christ
hym selfe by grace, wyll abyde in vs, and also our
prayers, shal euermore be heard. And wythoute all
doute, there is no abiding in Christe, vnles we abyde
in the vynte of thys catholyke church. For as saynt
Cypriane sayeth: *Non potest habere acum patrem qui non nouit Ec-
clesiam matrem*: He cannot haue God bys father,
& knoweth not the church to be his mother:
But a child of God, knowig & church to be his mo-
ther, & lyng in the bosome thereof, may be sure that
Christ the spouse of the church, wyll neuer forgytte
hys

I wyl (saye) our lode) take awayne the
 hedge of thy wyrtshede. that it may persee.
 Then so hath he our lande of thyne dealed wyth vs,
 þe people of his church. f. or wher as by his precious
 deathe and passion, he dyd purchase vs, and sette vs
 in the custodie of his carthyng church, as is before
 sayde, leauinge also to vs, rayes to observe, and sa-
 cramentes, wherewith we shoulde be pfectured. And
 the hangyng peggyl, haue deuyld al his moost god-
 ly and holysse decrees, and ordinaunces, he hath of
 his wyrtse, and accepyng to his promys, then he
 sette tyme prynced vs. and hath suffered the wylked,
 to whiche becom the pale of the dge of his wyrtshede.
 I treaue al gode wyrtse, as well in the church, as in
 the common worlde, and that for the space of many
 yeares past. f. so we here crysten people, though
 you doo not comfort the praye of sundre synners,
 that hath in this late tyme, possessed manys metys
 soules. yet doo not differre, nor to gette bynt-
 tery, that we all haue suffered but was depe. whiche
 we were separate fro the church of charyte: alas,
 what charyten bloude wyrtshede this tyme, even by
 oure owne conuerment, hath bene shed? Oh lode,
 how many good wyrtshedes, wherbynt charyte haue
 bene lene. so the many sayde he charyten wherbynt
 socoure: f. leaue hert to please, of the wyrtshedes
 prayenge of the deade metys certainties, and
 they, moost godly mentes, & ordinaunces: agayne,
 are perished by oure. & ouer: and charytes are
 ouerjoynt: churches are wylked, and gode &
 (that is to saye,) the hangyng, and wylked people, as
 iudge

mylde and cye oute therfore. All these surely, woth many mo, haue come vpon vs, but aue we haue bene oute of the house of God. wherfore, in the name of our Lord Iesus Christe, let vs all together lament, and be sorry for oure goynge astraye, let vs come, and saldome before God oure father, and confesse oure transgression, and humble desyre, that we maye be receyued into his house, whiche is the church, though we shoulde all the dayes of oure lyues, be but by wynges. *Quia melior est dies vnius in arripis tuis super mille.*

Psal 83.

One daye (Gods) is better spent in thy house, than a thousande other daye.

Finallye if we coneyne to obedyente chylidren, in the bosome of our mother, the holie church: we shall be fedde woth lyuely saythe, oute of whiche wyllyng in vs, muche holynesse of lyfe, and quietnes of conscience: and yf at any tyme through the our fradnes, we happen to fall, we haue readye, so sayle vs by agayne to holie sacramentes: through the comforte of hispe. wherof, we be made stronge: and so daye by daye more able to proceede in al kynde of vertue: and thus hauinge vpon earth oure moother, the holie church, whiche is the house of Iesus Christe, the Sonne of God, we maye be bolde to call vpon God oure father: and be assured, that he wyl heare vs, as his deare beloued chylidren, and gyue vs the inheritance of heauen, whiche is prepared for vs, through our saluator Iesus Christe, To whome woth the father, and the holy ghost, be honour, prayse and glory, world without ende. Amen.

Lucc. 15.

E. Penitlon / act e theologie professoris.

A. ii.

an

Confession of the highest primacy, or supremacy

the power of the highest government of the world. Item
 the power of the highest Church, for such, can have
 to himself in correction. God to himself to the



So in every nation
 that, and by the
 body, so in the church
 the militant, (which
 is a militant body)
 imperishable, and in-
 ferrible, must be
 he amongst the mem-
 bers thereof, exalts
 it cannot endure.
 And for this cause
 specially, our Sa-

viour Christ, when he was here conversant, on
 the earth, by himself, appointed his apostles, &
 disciples, and their successors, to have the over-
 sight, care, and high government of his church, for
 the world's end. And to the intent that no man
 should contemne their authority, he both gave in
 the scripture of Saint John, Amen, Amen, Amen,
 qui accipit si quem misero, me accipit. Qui autem me accipit, accipit vitam
 eternam. That is to say: Whosoever receiveth him, whome
 I sende receiveth me. And he that receiveth
 me, receiveth him that sent me. And in the
 words of Luke the sixth, Qui non audit me, non accipit vitam eternam. Qui autem
 audit me, et operatur, accipit vitam eternam. Amen.

John. 13

Luce. 10.

the power of the highest primacy, or supremacy

in. A.

What is to say: For that beauty you, beauty
me, and yet that beauty you, beauty
and yet that beauty me, beauty you in that
beauty me. Of the beauty also and then, be-
cause, and of the beauty, and of the beauty
beauty me, beauty in the beauty, beauty to the
beauty and beauty. Beauty and beauty, beauty

Ipse deus quodam quidem A postolatos, quodam autem Episcopos, alios
 vero Euangelistas, alios alitem pastores, et doctores, ad confirmationem
 facti oramus, in opus ministrare, in difficultatibus Corporis Christi, donec opo
 siter omnes omnes in unitate sua fuerint, et agnitionis illi dei, in airmum perfecta
 sunt, plurimum aut et alie plenitudinis Christi, in laudationibus parvuli facti
 et nunciat, in virtutibus et in omni cura diffundit, in aequalem bonitatem, in
 agnitionem et in aequalem mentem et virtutem. **Deus** is to faye: Amen.

the (meaning Chyphre) hath giuen to ap-
pointed some to be Apostles, some, 12. prophets,
some Evangelistes, some pastors, and tea-
chers, to the petyrpage, or consuming, of
the holys, to doo the worke of the im-
mortality, to edyfy the body of Chyphre, untill
we all come together, in one bygge of fayth,
and in the bygge of the sonne of God, and
the estate of a perfecte man, after the measure
of the age of the fullnes of Chyphre, that com-
measurably, we shoulde not be as babes, was-
tering, neither shoulde we be carryed aboute
with every blast of doctrine, in the trickes
of men, in the wylkenes of them, who go
about.

Sheweth to be requene

31. The sheweth of the spirit of Paul in most plaine the set-
 teth before our eyes the authority and government
 which our lawfull hath appointed to conuerne to
 the ende of the world, in his church, and to me &
 apostles, & apptes & euangelistes, & teachers, and
 teachers, are given bi Christ, to his people, to go-
 uerne them. And therewithal I saye Paule, in the
 sayde place, sheweth to what ende, such gouerne-
 ment, and authoritie is instituted, it is to toperre, for
 the spiritual edifying of the hole body, in the sayth, &
 for the defense of the hole body, from the poison of
 heresie. And in dede no one thing can so muche sup-
 presse heresie, as yt the authoritie, and government
 ecclesiasticall, be accordinglye exercised, &
 obeyed, as in effect I saye Ciprian, for the sayd
 sayd, in his bys byp, and thus I saye laung,
 Nemo aliunde heresie sobor e sunt, aut nati sunt, scilicet, a nide, quod sacer-
 dotes non obtemperant. Nec unum in ecclesia ad tempus sacerdos, &
 ad tempus iudex, uice Christi cogitatur, cui si secundum magisteria diuini
 ad obtemperare fraternitas uniuersa, nemo aduersus sacerdotum colle-
 gia quicq moueret. That is to saye: Neyther other
 where, or by other meanes, are heresies
 sprung vp, and scismes ryfen, than hereof, &
 obedience is not given to the preist of God.
 For one is considered, or thought to be in the
 church, for the tyme, the preist, and for the
 tyme the iudge, in whiche tyme, withoutly
 one, yt the hole fraternitie byd (according to
 the beaumenly continuauement) obeye, and

Ciprian.

Lib. i. epistle,

.3.

man

man I woulde sturre, or moue anye thinge
 againste the Colleges or copanies of prestes.
 Therefore you may perceiue, that saynt Cyprianes co-
 clusion, or iudgement is, that the gouernment of cele-
 stiall call, and especially of oile, to be taken, and re-
 puted as Chyrties bicar, is the best meane, to let and
 suppreffe heresies, and that such one gouernour, is to
 be beyed, of all theytten people, whiche thinge maye
 be proued beey playnely, and euidently, by the holy
 scriptures them selues. For the scriptures doo wit-
 nesse, that our sauour appointed S. Peter, to cary
 hight to wome, and charge, ouer his hole flocke, and
 no one of the apostles els. In the xvi. of S. Iohn
 it is wyrtten, holde our sauour, after his resurrec-
 tion, apperching at a sea of Tiberias, to certen of his
 apostles, amongst whiche was Peter, dyd saye
 take breade, and fysh, and gaue vnto them, and
 when they had receyued them selues, he sayde vnto
 Peter. Simon to whis diligis me plus huius? Dicit ei, Eriam domine tu
 selis, quia amo te. Dicit ei, Pater agnosce meos. Dicit ei iterum, Simon loannis
 diligit me? Alii illi, Eriam domine tu selis quia amo te. Dicit ei Pater agnos-
 ce meos. Dicit ei tertio, Simon loannis quis me? Confitebor tui effi Petrus, quia
 a dicit ei tertio, quis me? Et dicit ei, Domine tu omnia possis, tu selis, quia
 amo te. Dicit ei, Pater oues meas. That is to saye: Symon

Iohn. 21

the soune of Ioaunes, doeste thou loue me
 more then these doo: he answered vnto him.
 Iaca x. oile, thou knowest that I loue thee.
 he sayde vnto him: fede my lamibes. Then
 he spake to him agayne, and sayde: Symon
 the soune of Ioaunes, doeste thou loue me:
 he

ye and desired: yea Lord, thou knowest
that I loue thee. He sayd vnto hym againe:
feede my lambs. Then spake he vnto him
the third tyme, and sayde: Symon the sonne
of Ioannes, doest thou loue me: Peter was
seie, because I haue sayde vnto him hold the
thyrdetime, doest thou loue me, and he an-
swered and sayde: Yee Lord thou knowest all
things, thou knowest that I loue thee. He
sayde vnto him feede my shepe. This proce-
sse of Scripture hath in it, many circumstances to be
noted. The first is, that other apostles beinge then
present, and amongst them, euen he of whom Christ
did euer make very much of, that is to say, Sa-
lomon, yet our Saviour Christ, did direct his speach, and
saie, but to Peter onely, signifyinge the matter,
whereof he did speake, to appertayne to Peter chie-
flye, and principallye, and not in so speciall a sort, to
anye one of the apostles els. Another, and seconde
circumstance to be here considered, is that our sa-
uour, did aske Peter most earnestly, whether he
loued hym, more than did the other apostles. And the
thyrd circumstance is, in that whyle he did aske
myte both his lambs, and his shepe, twice tyme.
Of these circumstances (I saye) and other such like,
well considered, doo conuince, and clearly proue,
that the hyge charge, ouer all the church militant,
was especially committed, to Peter, and of necessity
must not be taken awaye from him.

And to this puerpoe, make thy, and seruieth, an o-
ther talke, of our sauour, vnto S. peter, wrighten in
the xvi. of Mathew, wher p. xvi. is in this maner.
Veni autem Iesus in parit, Cesaree Philippi, et iureiurabat discipulos
suos dicens. Quem dicunt homines esse filium hominis? Atille dicitur? Alij
Iudaeum Barabbam, alij autem Heliam, alij vero Hieremiam, aut unum ex
prophetis. Dicit illis Iesus, vos autem quem me esse dicitis? Respondens Si-
mon Petrus dixit. Tu es Christus filius Dei uiui. Respondens autem Iesus
dixit ei. Beatus es Simon Bariona, quia caro et sanguis non reuelauit tibi,
sed pater meus qui in caelis est. Et ego dico tibi, quia tu es Petrus, et super
hanc petram aedificabo Ecclesiam meam, et portae inferi non preualebunt
aduersus eam. Et tibi dabo clauis regni caelorum. Et quodcumq; ligaueris
super terram, erit ligatum et in caelis, et quodcumq; solueris super terram
erit solutum et in caelis.

That is to saye:

Jesus came into the coastes of Cesarea phili-
ippi, and he asked his disciples, sayinge:
Whom doo men say the sonne of man to be?
And they answered, some Iohn the baptiste,
some Elias, some Hieremias, or one of the
prophetes. Jesus sayd vnto them. But thou
saye you that I am: Then Simon peter
made answer, and sayde: Thou art Christ
the sonne of the liuinge God. And Jesus an-
swered and sayd. Blessed art thou Simon,
the sonne of Ioanna, for fleete and bloude
hath not this reuelled, and opened vnto the,
but my father whiche is in heauen. And I
saye vnto the, that thou art peter, or a rocke,
and on this rocke I will buyde my church,

Mat. l.

and

An Homely of

& bell gates that not p̄c̄uayle agaynst it. And
I wyl gyue vnto the, & heyes of & kyngdō of
heauē: & whatsoeuer thou shalt bynde vpon
earth, shall be bound also in heuē, & whatsoeuer
thou shalt lose vpo & earth, shall be loosed also
in heauē. These wordes of Christ were spokē longe
before & Christe gaue & other cōmaundmēt to peter,
to feede hys flocke, and that thyng, whiche is per-
foummed in the other wordes, is here promysed, in
these wordes. In the other wordes our saviour
dothe presently put him in authoritie, saying, I feede
my lambes, feede my shepe. In these wordes,
he dooeth but promyse the sayde authoritie vnto him,
sayenge. Vnto thee wyl I gyue the heyes of
the kyngedome of heauen, and what so euer
thou loost, or byndest in earth, shall be loosed
or bounde in heauen. The lyke of this, did our sa-
uiour neuer speake to any one of the Apostles els, se-
uerally, but onely generally. For generally to peter,
and to the rest, being al together, (saying Thomas,
tho was absent.) Christ sayed the wordes whiche
are writte in the .xx. of John, it is to witte, Receyue
you the holy ghoſte, whose synnes ye remyt,
they are remytted, and whose synnes ye re-
taine, they are retained. And in the .xviii. of Ma-
theu, Christ sayeth vnto the twelve. What so euer
thynges you shall bynde vpon the earth, shall
be bounde also in heauen, & whatsoeuer you
shall lose vpo & earth, shall be loosed also in heauē

For our sauour Christ had not intended to geue vnto
 to Peter a speciall authoritie, aboue the rest, what
 meane was there to speake this, seuerallye, vnto
 Peter, seeing he had spoken it generally to them all
 before? And what thing ment he els, when, in þe pre-
 sence of al the twelue, he promised to geue vnto Pe-
 ter the keyes of the kingdome of heaue, sauing a spe-
 ciall priuilege, or prerogatyue to Peter? Our Saul-
 our thorough his heauenly wylle, perceyvinge,
 that it is most necessarie, one to be ouer a hole mul-
 titude, specially being a multitude congregated of
 so infinite a number of people, and of so sondry nati-
 ons, as is the catholyke church, did appoynte S.
 Peter, to that office, and Peter hauinge receyued
 such charge at Christes handes, did incontinently
 practive and exercise the same: and all the rest of the
 Apostles vnto geue place vnto him. And therefore in
 the first of the Actes it is written, howe that after
 Christes ascension, incontinently S. Peter rose vp
 in the myddell of the saythfull, and moued them to
 goo to the election of one, that should succede in Ju-
 das rowme, which office he vndoubtedly woulde
 not haue taken vnto him, but that our sauour Christ
 had Authorized him in such sorte, as is before Decla-
 red. In the .ii. of the Actes it is written howe that
 in the presence of all the Apostles, S. Peter tooke
 vpon him to speake in all their names to the people
 on whatsonday in the morning, straight after that
 they had receyued the holye Ghoste, in the likenes
 of cloune tongues. In the thirde of þe Actes, it is writte,
 howe S. Peter heales a lame ma, which was lame
 from his

Act. i.

Actes. 2.

Actes. 3

S. 4.

from his

Act. 4. 5. 6.

this mothers wombe, and that when the people were
died at so straunge a myracle, the sayd Peter made
an oration vnto them.

In the fourthe of the Actes, and in the fyfte, and sixt
there is the lyke, and in manie other places of the
same booke. All whiche places of scripture oughte
to perswade euery godly harte, to thynke that dure
sauiour dyd geue vnto saint Peter, that authoritie,
aboue all the reste of the Apostles, vpon his hoole
churche, for an byrthe, and good order, to be kepte in
the same. And yet for your better contentation here-
in, you shal here the authorities of the Anciente fa-
thers in this behalfe.

Origens

Origene, a grecke wyter, whiche was wythin
two hundred yeres after Christe, in his exposition,
made vpon the vi. Chapter of S. Ihaules Epistle, to
the Romaynes, wytereth thus. Petro cum summa rerum de pas-
cendis ouibus traderetur, et super ipsum tanq̃ super terram fundaretur ec-
clesia, nullius confessio virtutis alicuius, nisi charitatis exigitur. (That
is to saye,) When the hyghest authoritie, or fee-
dinge of christes sheepe, was committed vnto
Peter, and the churche was builded vpon
hym, as vpon a sure grounde, there was re-
quyred, or enacted of hym, the profession of
none other vertue saue onely of charitie.

Cyprianus.

The blessed martyr, saint Cypriane, in many plas-
ces, affirmeth the same, and amongst other, in his
Epistle written. Ad inbelianum Episcopum, Manifestum est, ubi, et
per quos, remissio peccatorum dari possit. Nam dominus primum Petro, su-
per quem edificauit ecclesiam suam, et vnde vniuersi originem sumpsit, et
ascendit.

offendit, potestatem istam dedit: That is to saye, It is manifestt to here, and by whome, remission of synnes maye be gyuen, for oure Florde spylle into Peter (vpon whome he buyded hys church, and from whome he dyd ordeyne, and orde, the begynnyng of the unitye, to procede dyd gyue that power, oꝛ authoritye. And in the same Epistle, (withyn a whyle after) he sayeth, *Ecclesiam, que una est, fundauit super vnum*, that is to saye, He dyd founde his church, which is but one, vpon one.

Saint Basil, in hys booke agaynst Tronius docteth *Basilius.*

thus Per hanc vocem intelligitur Iohannis filium, qui fuit ex Bethsaida, *And dicitur faciem, qui ex piscatore, in Apostolatus ministerium vocatus est Qui quoniam fide preestabat, ecclesie in se edificationem suscepit.* That is to saye, by this voice, He understode the sonne of Jonas, which was of Bethsaida, the brother of Andrew, which sonne of Jonas was called from a synner, to the ministrye of the Apostles, and because he excelled in faith, he had the church buyded vpon hym.

Saint Ambrose in hys fourth sermon sayeth. *Ambrosius*

*Petrus dominus pro soliditate deuotionis ecclesiarum petra dicitur, sicut ait dominus. Tu es petrus, et super hanc petram edificabo ecclesiam meam. Petrus enim dicitur, quod primus in nominibus fidei fundamentum posuerit, et antiquissimum immobilitate, totius operis Christiani compagem inuolens, conueniat. (That is to saye,) Finally, oꝛ for a conclusion Non, Peter, for the foundenes, oꝛ substantial-
nes*

nes of his deuotion, is called the rocke of the churches, as our *Moyses* sayeth. Thou arte *pete*r, or of a rocke, and upon this rocke wil I builde my church. In dede he is called a rocke, bicause he was the fyrste that did laye the foundation of say the amongest the gentiles, & as a stone, or a rocke, that cannot be moued, he doeth containe or keepe, the frame, and weigbt of the hole christen worlke.

S. Augustine hath the lyke in his fyre and thienty sermon, *de sanctis*, and in his. xxi. sermon *de tempore*, but moost notably in hys. 12. 4. sermon *de tempore*, wher he maketh a large proceffe of saint *pete*r, and enogeth other thinges, speaking of *pete*r's Denial of his master, he dogeth thus of hym. *Totius corporis morbum in ipso capite curat ecclesie, et in ipso uertice compo nit membrum omnium sanctorum*, What is to saye, *He* (meaning *Christ*) doeth cure in the very heade of the church (meaning *pete*r) the dysale, of the hole body, and in the very crowne, or topp of the head, he frameth the healtbe of all the members. Here comyt tynge infinite, other authorities of the aunciente fathers, touchyng the primacye, or hyghett authoritie ecclesiasticall, to haue bene gyven vnto saint *pete*r of our sauour *Christ* hym selfe, I exhort you in consideration, partly of these testymonyes, some wherof are taken out of the very scripture, sonne out of the aunciente and famous doctours of the church, and partlye

partie, and mooste especially, in consideration of the
consent of the hole catholike church herein, nothing to
doute in this matter, but þ the holy Apostle S. Peter
was Chyffes bicar on earth, and had bygger,
and moze authoritye generall, then anye one of the
Apostles eis, and that the speciall purpose, why that
Christ woulde haue suche authoritye to be in one mā,
was, & is, for the preservation of vnitie in his church,
whyche church, is but one, and thus muche
for this tyme, shall no more suffice pou. In
the nexte homely, pou shall heare fur-
ther of this matter.

Io. Harpesfeld, sacre theologie professoris,
at Archidiaconi London.

Another homelye of the 122.

maye.



Is written in the viii. chapter of the actes, how **S**imon Magus, dyd offer unto **S**auate Determent, to giue him power, that on whome soeuer he shoulde laye hys handes, the same person might thereby, receiue the holy

Spirit. But being for this his most wicked request, greuously reproued, and fearung toithal, to contrarye any longer, in those parties, that is to say, in **S**amarita, so mighte thapostles, he, the sayde **S**imon Magus fled to Rome, and there by his enchauntementes, dyd greatlye delude the people, as **I**ustus the Martyr, a very auncient writer, in his seconde Apologie, directed, or sent, to the Emperoure Antonius, doth playnelye testifie: **A**thenus also in his first booke *Contra hereses*. Doth recorde the same.

And the said **S**imon Magus, dyd so delude & blind the people, that they dyd esteeme him for a God, and dyd set by his image, in the Citye, with this inscription, *Simoni deo sancto* That is to say **I**n to **S**imon the holye God. But it was not longe, after those

praunkes

Iustinus
Martyr.

Athenus.

prynces, played by Simon Magus, thus seducing
 the inhabitautes ther, but God sent his great Apollie
 saynct Peter thyther, (that is to saye, to Rome) who
 bothe did confounde the sayde Simon Magus, and
 dyd also conuert a great number of the people there,
 vnto the saythe of Chryste, as is at large, set fourth
 in the .xiii. chapter, and seconde booke of Eusebius,
 Ecclesiasticall hystorie. Nowe this Apollie sayncte
 Peter, by the wyll, and prouidence of God, beinge
 brought to Rome, dyd there continue, byshop of that
 Sea. xvj. yeaues, and there also dyd suffer a glorious
 martyrdom, in the last yeaue of the reygne of cruel
 Nero Emperoure, whiche thynges Sayncte
 Hieron in the very begynnyng of hys booke,
 De Ecclesiasticis scriptoribus dothe wytnes in this maner.
 Simon Peter, the sonne of Ioannes, of the
 prouince of Galile, and of the towne of Beth-
 saida, the brother of Andrie the Apollie, af-
 ter his bydeprikte in Antioche and after his
 preaching in Iddus, *Galatia, Capadocia, Asia, and Bithinia,*
 to the Jewes whiche were dyspersed abrode
 in sondrye counties, came to Rome, to ouer-
 thybbe Simon Magus, and there dyd kepe
 his sea, fyue and twenty yeres, vntyl the last
 yere, (it is to wyte the .xiii. yere) of the reygne
 of Nero, by whome he was crucified, and so
 coloued with a crowne of martyrdom, his
 heade beinge turned downe to the grounde,

¶ 1.

and

Historia
 Ecclesiastica
 Eusebii

Hieronimus

An Homely of

and his feete bryarde, because he sayde, or
accompted hym selfe vnborthy, to be crucy-
fied in suche forme, and maner, as hye may-
ster Christ was.

S. Ambrose in hye. lxx. sermo. speaking of þe martyrs
Dome of saint Peter, and saint Paul, at Rome, say-
eth thus. I thinke it not done without a great
cause, that in one day, in one place, and vnder
on persecutoure, they bothe dyd suffer. In
one day, for that they would come to Christ
together. In one place, that neither of theym
bothe, shoulde be destitute of Rome, and vnder
one persecutoure, that lyke cruelty shoulde
slay them bothe. The day was for their me-
rite, the place for theyr glory, the persecutour,
for theyr vertue. And in what place I praye
you dyd they suffer martyrdomme? Euen in
Rome, whiche is the heade, and chiefe cite,
of the world, to the intent that wherethe
head of superstition was, there shoulde rest the
heade of holynes, and wherethe princes of
the heathen did dwell, there the princes of the
churche shoulde lye.

Thus sayeth saint Ambrose, wherewith agreeth
Egesippus, an ancient wyter, in his thyrd booke, of
the destruction of Iherusalem, and lyke wyse, *Dionysius*
the byshop of Cojuntze, and Caius also whiche lyued

Ambrosius

Egesippus
Dionysius
Corinth.

scphertius

Eusebius

in þ dayes of *scphertius*, the Bysshop of Rome, as moze
at large appeareth, in the. xlv. Chapter, of the foze
sayde seconde booke of *Eusebius*, Ecclesiasticall hy-
story. So we that we haue in the homely, goyng next
before this, declared, that our sauoure dyd appoynt
Sainte Peter to a greater, and hygher offyce,
then he dyd any other of hys Apostles, and haue in
this homely intreated, of the abode of sainte Peter,
and martyrdom at Rome, we wyll consequente
proue, that the Bysshoppes of Rome, haue alwayes,
in the catholyke church, bene esteemed, iudged, and
taken, for saint Peters successours, euen in that hys
special, and hygher offyce, and that to hym, and the,
by the wyll of God, doeth appertayne the gouerne-
ment of Chyrties hole flocke, on earthe. And syfte I
wyll begyne wyth the aunciente Authour, *Irenus*,
whoh in the thyrd Chapter of hys thyrd booke, a-
gainst heresyges, doeth say, that the church of Rome,
is the greatest, the eldest, and the best knowen, of all
churches, and that it was seued, by the moost glo-
rious Apostles, Peter, and Paul, and that througth
the succession of the bysshops of Rome, fro saint Pe-
ter, butyll hys tyme, the trueth was derued, from
hande to hande, & that it might there eaily be founde.
and had. And hereupon he sayeth further these woys
*Des. Adhanc enim ecclesiam propter potentiorcm principalem ite, necesse
est omnem conuenire ecclesiam, hoc est eos qui sunt ubiq; fideles. That*
is to saye. For unto this church (meanyn, and
poyntyng the sea of Rome) for the moze mighty
principalty of it, al þ hole church of Chyrist, &

¶ 2. ij.

is

Irenus
3. Lib. aduers
us hereses.

An Homely of

is to save, all the saythfull, wher soever they be, muste assemble, o; repaire unto.

And saint Augustyne, agreeably herunto, doth, in his. 162. Epistle, say: that in the church of Rome, the primacy of the Apostolicke See, did ever hoysbe. And the same saint Augustyne, sayinge agaynst one Pelitianus, towhche dyd blasfeme the sea of Rome (as heretikes doo now a dayes) doeth moze ouer toite in this manner. Al all the hydropes of the worlde, were suche men, as thou doest moost falsely reporte them to be, what hath the sea of Rome hurted the, where Peter dyd syt, and now Anastasius syteth? o; what hath the sea of Iherusalem hurted the, where James did sit, and now at this presēt, Joannes dothe sit, with whome we are in the catholicke unicioyned, and from whome we have deuyded our selues, in your wyched rage, or fury, why doest thou cal the Apostolicke sea, the sea of pestilence? Although doo it for the mē's sake, who thou thinkest to preache the laide, and not to fulfill the laide, dyd out sauiour I praye the, any suche trauay to the sea or chaite of the scribes, and phariseis, of whome he sayeth. They say, but they doo not: &c.

And soouer, the holye Martyr, saint Cyprian in the thyrd Epistle, of hye syde booke, speakynge agaynst

gapede certayne, to hye the dyd dyobey, & contentynge,
 Donnelius, the byshoppe of Rome, togetheryn this
 maner. Nēq̄ enim aliunde hereses obortae sunt, aut mala sunt seculata,
 q̄ inde quod sacra dei nō obtemperant, ne prius in ecclesia ad tempus sac-
 cerdos, et ad tempus iudex, vice Christi indicantur: Cuius secundam magis
 terribilē diuina obtemperaret fraternitas priuilegia, nemo aduersus sacerdotum
 collegium, quicq̄ moueret. That is to saye. Of none other
 cause are herebyes spronge up, or scismes re-
 sen, than of this, that the priest of **ED ED**
 (meanynge Donnelius; the byshoppe of Rome,)
 is not obeyed, and one is not taken in the
 church, to be the byge priest for the tyme,
 and for the tyme in Churche he be a iudge, or
 Churche bicar, unto whome yf the hole tra-
 ternitye were, accordynge to Goddes com-
 mandementes, obediēte, no man woulde
 any thing moue, or there agaynst the collecti-
 ge, or companye of priestes.

Augustinus.

Saint Augustyne also to hyeinge agaynst the
 Epistle of a Synode, to hye the Epistle is intituled,
 Ocalleth, *mandamentum*, giveth to the sea of Rome, a mer-
 uaylous perogatyue, and dothe buynde bys hoppe,
 amongest other thinges, upon the incession, of the
 byshoppes of Rome, who after saint Peter dyd for
 loue orderly, euery to bys tyme, wherby was, 300. ye-
 res after Chryste. And he togetheryn this maner.
*Multa sunt, quae in ecclesie gremio iustissime tenent: Tenet me consensus
 suo populi, atq̄ gentium, tenet auctoritas mirabilis inchoata, spe nutrita,
 charitate amicta, penitusque firmata, tenet ab ipsa sede petri Apostoli, cui
 Pasce oves oues pastorem resurrectionis suae dominus committauit, vique*
 ad:

An Homely of

ad presentem episcopatum successus sacerdotum. That is to saye, there are many thinges, whiche of very good reason, doo kepe me, in the lades of the catholyke church. The consent of so manye people, and nations, oꝛ cuntries, dothe kepe me: the authoritie of the church, begon with myacles, nourished with hope, encreased with charite, and confirmed with antiquitie, doeth kepe me: the succession also of byshoppes, from sancte peter the apostles seat, oꝛ tyme to whome oure Lord dyd after his resurrection, committe hys wepe to be fedde) into this pfect Bishopricke (meaning Rome) doeth kepe me in the catholyke church.

Saunt Hieron also in his Epistle to Damasus, doeth set forth the very notably, the primacye, and supremacye, of the byshoppe of Rome, as beinge saint Peters successours, and amongst other thynges, he sayeth thus. *Si quis cathedre Petri insit mens est.* That is to saye, whany man be ioyned to Peters chaire, oꝛ hold of Peters seat (meaning the sea of Rome) he is myne, and receyue and ioyne wyth hym.

Saunt Ambrose also in his thyrd booke, of the sacramentes, and in the fyft Chapter, doth say thus. *Ecclesia Romana hanc consuetudinem non habet, cuius ritum in omnibus sequimur.* That is to saye, the church of Rome (wholye soyme, oꝛ trade, we doo folowe in all

pointes

Hieronymus.

Ambrosius.

poyntes) hath no suche custome. Other lyke
 autorties of the auncient fathers, for the primacie,
 and superiourty of the Sea of Rome, there are, and
 þ infinite: But what ned many autorties, eyther of
 scripture, or of the fathers, in this behalfe, seying very
 experience, hath this thousande yeres, proued, that
 suche, as dysobeyed the sea of Rome, did salone after
 into abhominable heresy, and thereupon into deuils
 son amongst them selues, and consequently, to de-
 structiō, or els, in proesse of time, were gladdē, and
 faine, to retorne to their due obedience agayne. If
 you be desyrouse to haue esāple in this matter, looke
 but on those countreyes, and those parsons, that no
 be in captiuitie vnder the great Turke, who in tyme
 passe, agreeing with the sea of Rome, did fozgyue in
 christenheid, & all welthe, looke also vpon Dec's
 many, and take example therby, how they professed
 amongst theym selues, sence they bechyned fro the
 obedience of the sea of Rome. And it is a woilde, to
 see how those, to whome they took for theyr greatest
 doctors, haue stouled, seduced, and mislead theym,
 euen in this matter of the primacie, for wher as
 Luther, especially, and aboue all other, was theyr
 ryngleader in this matter: yet, wher he was enon-
 gely misled men, and shoulde talke of this matter,
 beyth thein, he was so driuen to the goal, that open-
 ly in toyingge to be the head of this bapē, he dyd
 in a booke of his, intituled. *De soluto iurisdictione super popo-
 latione sua* 13. de potestate pape, confesse and saye playnly,
 as hereafter Daeth foloweth.

Lutherus.

Primacie.

An homely of

Remem. quod mo. uer. Ro. pontificem esse alijs ostendit, quos saltem nō
 uertimus se pontifices & gerere superiorem, cū ipsa uoluntas dei, quam in ipse
 solo deo uidemus. Neque enim sine uoluntate dei, in hanc monachiam unquam
 uenire potuisset Ro. pontifex. At uoluntas dei, quo modo uolida fuerit, cū
 reuerentia suscipienda est, adeoque non licet temere. Ro. pontifici in suo pri-
 uatū rescribere. Hec autem ratio tanta est, ut si etiam nulla scripsera, nullas
 alias causas esset, in se tamen satis esset ad compescendam temeritatem re-
 sistendum, et hac sola ratione gloriosissimus marit. Ciprianus, per multas
 episcopos cōsidentissimę glorię, ut contra omnes episcopos quorū cumq; ad
 uersarios, sicut. 3. Re. legimus, quod de e tribus israel discessit, a Roboā,
 filio Salomonis, et tamen quia uoluntas dei, sine auctoritate factum est, res
 xim apud deum fuit. Nam et apud theologos omnes, uoluntas signi, quam
 uocant operationem dei, non minus quam alia signa uoluntatis dei, ut prius
 cepit, prohiberi. Et c. mētenda est. Ideo non uideo, quomodo sine cōsensu
 uoluntatis uideā, quibus uoluntati cōtrariuēientes, sese a Ro. pontificis
 auctoritate subtrahunt. Ecce hec est una prima mihi insuperabilis ratio, que
 me subicit Ro. pontifici et primatū eius cōsecrari. ¶ That is to say
 The first thing, whiche moueth me to thinke,
 or beleue, the Romayne Byschoppe to be su-
 perior to all other, whome at the leaste Doyle
 the godd knowe to accomple them selues for
 Byschoppes, is the very Doyle of God, whiche
 the doo see, euen in the very facte, or matter,
 for in dede without the Doyle of God, & Ro-
 mayne Byschoppe, coude not at any tyme
 haue commē to this magnachy, or superienc
 rule, and the Doyle of God, by what meane
 so euer it be knowen, is to be receyued, or a-
 then with reuerence, and therefore it is not
 lawdefull, folowly, or beedely, to make res-
 stence

stence vnto the sayd Romaine Byschope, in
his Byschopprie. And this reason is soo
great, or of suche force, that although the noo
scripture, nor no other cause were, yet thys
were sufficient ynough to bydle, or kepe
vnder, the temeritie, or madnes, of them, &
make resistance. And by this reason alone,
the most glorious Act? Cyprian, in ma-
ny Cypelles doth most boldly glory, or re-
ioyse, agaynst all the aduersaries of anye of
the Byschoppes, accordyng as we do reade
in the thirde booke of the kynges. Where all-
though the x. tribes of Isræll, dyd departe
from Roboam, the sonne of Salomon, yet
by cause it was done by the wyll of God, it
was without other authoritie firme, & sta-
ble. For also emongest all the deuynes, the
wyll of the signe, whiche they doo call the
woorkyng of God, is to be feared no lesse, the
other signes of the wyll of God, as precepts
and thynges forbydden &c. And therefore I
doe not se howe they be excused from the of-
fence, or synne, of seyinge, who doing, or co-
mynge agaynst this wyll, doe withdraue,
or pull them selues, from the Authority of
the Romaine Byschope.

Thus much sayeth Luther himselfe, and soe shall you find it, if ye reade his sayde woorde, in the place aforesayd: and the thing so being, you may se, what a holy father that marchant was, to deceyue the people as he dyd, and to bying them to that wonderfull calamitie, that the thirde or fourth generation (if I tooke so longe doo contriue) shall feele, and smarte for it, as other also shall, that be in the same case.

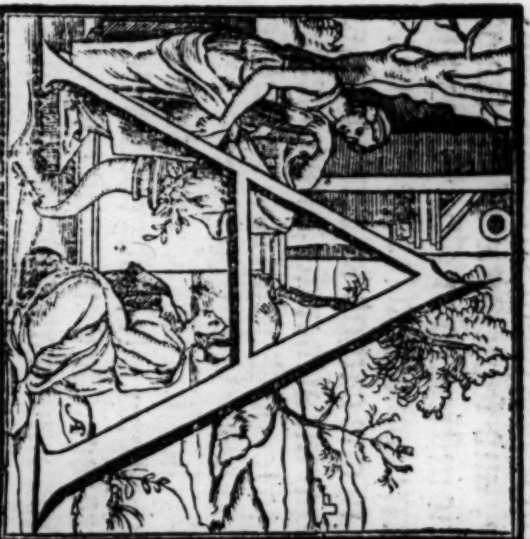
Bed 4. Eccles.
bish. Angl li. i.

And now to retourne to our owne countrie of Englande, this may be truly spoken, that of all realmes christen, there is none that hath (besides the general dutie) so special cause to fauour that see of Rome, as England hath. For from that see, came the sayth into this Island, in the daies of kyng Lucius, about an hundred and fiftie yeares after Christe. And bi. C. yere after Christ, when the Saxons were spred ouer the hole realme, and were infidells, there were sent most notable, and godly preachers, hither into England: who conuerted and tournd many thousandes, to the sayth. And what benefites we haue in our daies receyued of that see of Rome, all men doo perceyue, and seale in them selues, & do thanke god thereto, or els the deuill hath wonderfullie blynded and seduced them. Nowe on the other side, what miseries haue beaine amongst vs, since our disobedience agaynst the see of Rome, and since the tyme, that temporall prynces dyd take vpon them, that offyce, which is spirituall, and not belonging to the regall power, but greatly distant, and distant from the same, I neede not in wordes to declare, forasmuch as you haue felt the smart therof in dede, and

and to this Day are not quyte of Gods plague for the same. wherfore to conclude in this matter, this shal be to exhort you, and in Gods name to requyre you, to esteeme the primacy, and supremacy of the sea of Rome, as an authoritie instituted by Christ, for the quietnes of the christen people, and for the preservation of chrystendome, in one catholike, true sayth, & for the defence of it, agaynst all heresie, and wherby quieting your selues, to serue God, in the catholike truth, you shal sonest appease his wrath, and purchase his fauour, and grace, in this lyfe, and hereafter obteyne the euerlastyng lyfe, whych the sende vnto you all, the father, the sonne, and the holy Ghost, to whome be al honoꝝ, and gloꝝe, woulde without ende
Amen.

*Io. Harpsfeld sacre theologie professor,
et Archidiaconi London.*

An homely declarenge that in the blessed
Sacrament of the aultare, is the very body,
and bloude of oure Sauioure Christe.



After that men are
once graft in Christ,
and be made parta-
kers of his death, &
passion, amonge o-
ther theyr dueties,
one of the cheife is,
diligently to prepare
them selues to the
moostly receauynge
of þe blessed Sacra-
ment of the aultare,

Basill in his
rules.

1. Cor. ii.

to here vnto are two thynges on our partes requisit
(as sayeth saynt Basell, & good reason confirmeth)
the one, feare, the other, sayth. The feare whiche
men must haue, when they prepare them selues to
come to this sacrament, ought to be grounded vpon
that terrible sayinge of saynt Isaule, in the .xj. chap-
ter of his fyrste Epistle to the Corinthians, wher he
sayth: that whoso euer doth participate therof
vnworthely, doth eate and drinke his owne
dampnation. The sayth, whiche we must haue in
oure hartes, when we come to Gods boorde, is to be
brylde lyke wyse, vpon the vndoubted auctorities
of scripture, whiche declare moost playnly vnto vs,
what meate it is, that we there eate. For the partye
vnderstandyng wherof, let vs consider, that our sa-
uiour

uiour Christe, beynge here on earth, dyd hyt make
 a solempne promyse of a meate, whiche hym selfe
 woulde geue vnto vs, and after wards in dede, he
 dyd geue the same, accordynge to his promyse. In
 the promyse makynge he sayde (as it is wyrtten in
 the bi. chapter of S. Iohns Gospel.) The breade,
 or foode that I wyll geue vnto you, is my
 fleshe, whiche fleshe I wyll geue for the lyfe
 of the world: and in the same chapter he also saith.
 My fleshe is verily meat, and my bloud is ver-
 rely dryncke. And as he then promised, so he after-
 wards performed, euen the very laste nyght that
 euer he accompanied with his Apostles, before his
 death, at whiche tyme, he toke breade into his han-
 des, and gaue thanks, and brake it, and gaue it to
 his disciples, and sayde: Take eate, this is my
 bodey, whiche shalbe geuen for you. As we co-
 pare the wordes spoken by Christe, when he made
 the promyse of a meate, to be by him geuen vnto vs,
 w those other wordes, whiche he vttered in geuyng
 of þ same, we neede not doubt of the thynges, which
 he gaue. In the promyse makynge, he sayde: that he
 woulde geue vs his fleshe, in the performinge of
 the promise, he geueth the same, sayynge, take eate,
 this is my bodey. Agayne, in the promise making,
 he assureth, that the fleshe, whiche he woulde geue
 vs to fede on, shoulde be the selfsame fleshe, that shoulde
 be geuen for the lyfe of the world, and in the perfor-
 mance of his promise, he saith, that the thing, which
 he gaue

An homelie of the blessed

gate, was his bodie, whiche shoulde be geuen to
 death for vs. Nowe the circumstances being wel
 considered, whiche our sauour died in the instituti-
 on of this most blessed Sacrament, shal greatly co-
 nfirm al godly hartes, in the true belefe of the same.
 The tyme was the night before he suffered death,
 to signifie vnto vs, that this meate, being differed
 to the last day, that euer our Sauour was conuer-
 saunt with his Apostles, must nedes be his very bo-
 dy, and bloude in dede, and such a meate as no other
 can be in any wyse comparable vnto it. Agayne, in
 that our sauour dyd eate of the paschal lambe with
 his Apostles, immediatly before he did institute this
 sacrament, it most playnely declareth vnto vs, that
 this sacrament is a marueylous doohtyfe mysterye,
 and that very thing, whiche the eatyng of the paschal
 lambe, in the olde lawe did prefigurate, for whiche
 cause, we this was instituted, that was abrogated.
 Whether is it with out a meruelous consideration,
 that Whyl at that heauenly banquet, would of pur-
 pose, nother haue the blessed Marygn Mary his mo-
 ther, presente with him, nor anye other of his dysce-
 ples, saue onely the .xii. Apostles, whome he appoin-
 ted to be the heade ministers of al his mysteries here
 on the earth, and specially to be the ministers of this
 most blessed sacrament, and the instructours of al o-
 ther, touching the same. Now what meneth it, that
 our Sauour was not content to offer them this sa-
 crament onely, but with the offering therof, he said
 also vnto them, Take eate, take and drinke? Do we
 use, to offer to other, meate and drinke, for anye o-
 ther

ther purpose, but onely that they shoulde eate and
Drynke thereof; but bycause it was his bodye, and
hys bloude, therefore he fyrste byddeth them take,
and not feare to eate and Drynke the same.

Besides this, it is to be well noted, that þe thre
Euangelistes, Mathew, Marke, and Luke, doo all
thre agree in the maner of the institution of thys
sacramēt, they wytyng all thre their gospelles at so-
dye tymes, as Mathew egypt pere after the ascen-
cion of our sauour Christ. Marke .i. yeares. Luke
xv. yeares. And where in Doubtfull speeches of our
sauour Christ, some one or other of þe Euangelistes,
euermore openeth plainely the very meaning of the
speeches, yet touching these wordes, this is my body,
no one of them, maketh any Declaration vpon the
same, but they all leue them to be take of vs, as they
sound, and (as of most plaime wordes) they make no
exposition or interpretation of them at al. why the
poynte must be well considered. And therefore note,
that where Christ sayde. It is impossible for a
nych man to entre into the kyngdō of heaue,

Christo. 80. and
Theophila. 8.

(bicause þe meaning of these wordes may be diuers
ly taken, thereof) S. Marke in his tenth chapter
Declareth the very meaning of them, saying: It is
harder for them that trust in therc substaunce
to be saued. Agayne Christ at another tyme sayde
to the Jewes, loofse you this temple, & in thre
dayes shal I buyld it agayne. And for that the
sense of these wordes is doubtfull S. John there
expoundeth them and sayeth, that Christ by the te-

Mark. 10.

Iohn. 7.

Iohn. 12.

plemment his body, whiche should be by the Medes
put to death, and by him the thirde daye shoulde be
rayed from death to life. In the .viii. of Ihon, our
sauour sayeth: *He that beleueth in me, as the*
Scripture sayeth, there shall, ryuers of quicke
water flowe out of him. And bicause this saying
is obscure, S. Iohn to make it open, sayeth, that he
spake those wordes, of the spirit, which they that be-
leued in him shoulde receyue. In the .xii. chapter of
S. Ihon, our sauour saith in this maner. *If I be*
lyfte vp from the earth, I wyl drawe al thin
ges vnto my selfe. And S. Iohn by and by ge-
ueth vs the exposition, saying, that hereby he signy-
fyed, what kynde of death he shoulde suffer. Manye
other lyke places are there in the newe testamente,
the matter of which places, is not so hyghe, nor soo
nedfull to be ryghtly vnderstanded, as þe meaning
of these wordes, this is my body, and yet of these
wordes, no one Euangelist maketh any exposition,
because the wordes are playnely, and simply to be
taken as they were spoken. Besides al this, we haue
in S. Paul in the .xi. Chapter of his first Epistle,
to the Corinthians, a goodly, and a large procelle
touchyng this Sacrament, and yet in that whole
procelle, no matter to instruct vs otherwyse, to be-
leue of it, than that there is in it the very bodye and
bloude of our sauour Christ. For yfste he uttereth
the wordes of our sauour, euen as þe Euangelistes
do, as that he sayd *this is my body*, and he ma-
keth no Declaration vpon þe same. Secondly wher
none

none of the Evangelists make mentio, of any paine due to the unworthy receiver. **S** Paul affirmeth that the unworthy receyving of this Sacrament bringeth indigement, and damnation. Thirdly, he telleth, that for the unworthy receyving herof, God plageth cities, and countreys, with sondry greivous plagues; as with infirmity, with sicknesses, and with death also. Fourthly, he giveth us counsell diligent-ly to examine and trye our selves, before we come to gods table. If the heere body and bloude of our saviour Christ, be nat in dede in the Sacrament of the Altare, why shold our saviour speake as he speaketh in the promysse made therof: why dyd he, as he did in the instituting therof: why dyd none of the Evangelists so declare Christes wordes: why dyd sapient Paul so terribly pronounce of the unworthy receyving of it, and so earnestly teare us, of due preparation to be made therfore? It is then most undoubtedly to be of all christen people beleued, that in the Sacrament of the Altare, there is the very body and bloude, of our saviour Christ, worthy of all honour and glory, the selfe same in substance, that is in heauen: which thing for Christ to sayng to passe, is a thing most easie, he being God almighty, maker of heauen and earth: and for him to do, is most easily, that as he gaue that bodye, to deathe to redeem us, so he should geue the same in this heauenly bankette, to fede us, that he mighte be all in all. The body of our saviour Christ to be in very dede in heaven, in the visible souene of a man, and in the Sacrament of the Altare, invisibly under the visible fourmes

mes of beaue and toyne, nether is impossible to hye
 power, that ma be all thynges of noughte, nether un-
 seemely for his exceeding great loue to warde vs,
 who so loued vs, that for vs, he did not refuse to suf-
 fer death, and that the death of the crosse: neyther
 yet is it agaynst his will, who of his onely mercy,
 so promysed, and wyth hye omnipotent word, so in-
 stituted it, nother is it finallye bryste for his people
 home, seying he hath so ordeyned, that every mat-
 rill mother, neuerlyeth her children, wyth the sub-
 stance of her owne body. And who then shold chyl-
 den men refuse to beleue it? who do we not rather
 embrace it, and geue God most hartye thankes for
 it, being the greatest ieuel, that euer was amonge
 mortal men: who do we not prepare our selues to ge-
 thely to receaue it, and as in all other poyntes of the
 christen religio, so in the belee of it, geue credite to
 sayth, and byng reason, and outsculdes, in subiectio
 vnder sayth, but suffer our ghostly enemy by euill
 reasons, to byng vs away into herelle, & quyte and
 cleane to pull the ryghte saythe out of oure hartes?
 Let vs all, good people, from hence forth be constant
 in the trueth, and as all the catholyke church bele-
 ueth, and hath alwayes beleued, let vs withoute dy-
 persuade our selues, that in the blessed sacrament of
 the Altare, there is vnder the fourmes of beaue &
 wyne, the selfe same body of our sauour Christ in sub-
 stance, which was borne of the virgin Mary, and
 suffered death on a crosse for vs, to who in the lastet
 & the holy gost, be all honoꝝ & glory, to who without
 ende Amen.



There are in the sacrament of the altare, ii. thinges speciallpe to be considered, the one is, the body and blood of our saluour Christ, ther really ed teined, & other is the fourmes of breade & wine, vnder whiche the said body & blood are coineied. Of the

first parte ye hard in the last hounde. Touching the second, the general belee of the catholyke Church (is there were nothing els) ought, and may be a sufficient grounde, for euery godly man, to build bys conscience vpon, whiche church, both beleue, that there is no substantiue of material breade, and wine remaining: but onely the fourmes of breade and wine, & the substantiue of Christes body and bloude, there so contayned. And yet, because some haue vainely, and curiously, of late yeares talked of this second part, and haue put many sorte doubtess, and scruples into peoples heades, concerning the same, ye shall now see at large, and fully (I trust) be instructed therein. And first this is to be noted, that God hath from the beginning of the worlde, many tymes appeared to man, some tymes in one sorte, and sometymes in another. In the xliii. Chapter of Genes is is sayd:

Gen. xliii.

ten

Exod. 3.

Iosue 5.

ten, ho we God, and two Alungelles with him, dyd
 appeare unto Abraham, in the lykenesse of men, and
 ho we Abraham leasted them. Ho we haue a matter
 were it, (I pray you) for, as here buispe to reason,
 ho we God o' Alungell, coude appeare lyke man?
 and toether they had true bodyes o' no: and toge-
 ther they dyd eate in dede o' no: and yf they hadde
 not true bodyes in dede, ho we the appareauce of
 bodyes coude be, where the substantiue of bodyes
 was not? In the thirde chapter of the booke called
 Exodus, we rede, that God appeared to Moyfes
 in the lykenes of flaminge fyre, and that oute of a
 bush. In the b. of Iosue it is recorde, ho we one so-
 derly appeared unto Iosue lyke a man, hauryng a
 smocke dyed in his hand. what can anye manne
 saye, ho we God shoulde appeare in a haire of fyre,
 or what substantiue of a smocke was, in that to which
 appeared to Iosue: Whereby it is easy to understande
 ho we dangerous a thing it is, to go about by mans
 wyl a' reason, to discusse a manner of worke of al-
 mighty God. who seyth not, that by the meane of
 such presumptuous curioositie, men haue of late falle
 into moost detestable errors, touching the mooste
 blessed Sacramente of the altare, and haue moost
 spytefully rayled agaynst the same, and with moost
 byle termes haue gested thereof, and finallye, moost
 byp haue bled the moost precious bodie and bloude
 of our sauour Christ in the same. In which doyng,
 ho we can they loke for anye sauour at the handes of
 theie heauensly father, seying in such dispicious ma-
 ner, they entreate the Bodye and bloud of our saui-
 our

our Christ his sonne? But now to procede forth, touching þe declaration of the second thing, to be considered in the blessed Sacramēt of the aultare: We must knowe that the presence of our sauoure Christe in this sacrament of the aultar, is not to þe intende, that Christ should be conueriaunt with vs here in this Sacrament, in such sort and manner, as he was with his Apostles, when he liued here on earth, that is to saye: in the visible shape and fourme of a man, but his presence in the Sacrament, is to the intent to be to vs an heauenly fode, and therefore he is presente in the sacramēt, vnder the fourmes of bread and wine so that our outward eyes and senses, are certified with the outward fourmes, and sensible qualities, and the whole man with al, receaueth the very bodi and blood of our sauour Christ. S. Augustine (as is written in a booke called *Sermone properi*) Dothe say, that christen men do honour vnder the formes of breade and wine, which they see with their bodily eyes, the bodie and bloude of our Sauour Christ, which they do not see. Cuius-
 bius Sermenus also, an ancient father of the Brethe church, speaking of the foresayd two partes contained in the Sacrament of the aultar, sayeth in this manner. This is the thing which by al meanes we intend to proue, that the Sacrifice of the church doth consist, and is made of two partes, that is, of the visible fourmes of þe elementes, and of the invisible body & blood of our

Augustine
Sermone Properi.

Eusebius Emf
Serm.

Sauour

Chrysostomus de
coria domini.

Insciblus Emis
serius in a seris
mon of the boi
di of Christ.

Exo. 20:

ii. chapter of
the fourth of
the kings.

Saviour Christ. **S** Christian in his treatise en-
titled, *De coria domini*, doeth most plaine-lye saye, that
the bread wherby our Lord did giue to his dis-
ciples, was by the omnipotencie of god made
fleshe, & was chaūged in nature, but not in
fourme. The forenamed Eusebius in a sermo of his
made of the body of Christ, dothe farther saye: that
Christ the invisible priest doth ourne visible
creatures by his word, through his secret po-
wer, into the substance of his body & bloud.
Now to signify this chaūge, or turning of bread
and wyne, into the substance of Christs bodye and
bloud, the catholyke church useth this word, *Trans-
substantiatio*, which is as much to say, as the chaū-
ging of one substance into another: Whether is it to
be counted but a, that there should in the Sacra-
ment of the altare, be the fourme of bread, & yet not
the substance of bread, saying God is the doer & work-
er therof, to whom nothing is impossible. We read
in the hundredth Chapter of Exodus, how & when
God came downe fro heauen unto Mount Sinai,
there was heard a sound of a trumpet, and yet mate-
rial trumpet was there none. In the fourth booke of
the Exinges, & the ii. chapter, God caused a sound
to be heard in the tentes of the Syrians, as if it had
bene of hoyses, charreis, and of a greate armye, & yet
was there neither house, charret, nor armye. In the
thirde chapter of Daniel, it is recorded, howe the
theye chylidren were in the myddest of the flamyng
furnes, and yet felte no heate, soo that there was
the substance of fyre, and yet it dyd not burne,

wherby

Math. 17.

Lu. 34.

to which to nature is impossible, but to **Q. D.** is an easie matter. In the rib of Asse the doe we trade, howe that Christe was transfigured, and that hys face dyd shyne as the Sonne, and that hys apparel was made as white as snowe. In the xxiii. of Luke, Christe appered to two of his Disciples going to Emmaus, like a stranger. In all these foresayd examples, we see as straunge a woode as is transubstantiation, & yet no man doubteth of them because God is the worker, not anye man. As he hath done this, or that coude he, but beleue the it, and soo oughte we to doo, concerninge the change of the substance, of breade and wyne, into the substance of Christs bodie and bloude, and not as he howe it may be. The blessed martyr Justinus, saith, meeth that this question, howe, is a token of unbelife, and **S. Cyril**, writing upon the vi. Chapter of **S. Iohn**, blameth the Capernautes, because they dyd aske howe Christ was able to give the his fleshe to eat. The wordes of sainte Cyrill be these.

Justinus martyr.
iii.

Ciril upon the
vi. of S. Iohn.

They aske not without great impietie howe came this man geue vs hys fleashe, and they remember not that nothing is impossible to God, but let vs (sayeth he) haue firme faith in the misteries, and let vs neuer in so high matters, eyther thincke, or aske this, how. we be God is the worker, let vs not aske how, but let vs leaue the knowledg of his worker to hym self. **S. Chrysostome** like wyse upon the sayde vi. Chapter saith, that when this questi-

Chrysostome
upon Iohn the
vi.

on, holbe any thing is done, commyth into
our myndes, then wityll all, there commyth
unbeleefe also. But becauſe in ſcripture the thyng
that we receyue, when we come to the ſacramente,
is called bread, therefore men haue ſanctified wityth the
ſelues, that there muſt be the ſubſtaunce of materi-
al breade, deſcending them ſelues, by myſtakeyng, the
ſignification of this word, breade. For though the in-
our common ſpeech we be ſo ſignify by this word,
bread, that one kinde of material ſubſtaunce whiche
is made of corne or graue, yet in ſcripture, it ſignifi-
eth all kynde of ſode, whether it be the ſode of the bo-
dy, or the ſode of the ſoule, and ſo dothe alſo the la-
tine worde, panis, elles when we deſyre god in our
father noſter, to geue vs our dailly bread, we ſhould
make an vniuerſelle petition, which yet is a moſte
perſyſt petition, wherby we aſke of our heauenly fa-
ther, all neceſſary ſode. In the .xl. of Thon, Agnina
is called breade, and yet was it made of no kynde of
corne, or graue, and in the ſame chapter Chryſte is
called breade, becauſe he is the ſode of the ſoule, and
there ſpake wyſe, the ſelfe of Chryſt in the ſacramēt,
is called breade, and not there onely, but in S. Pau-
les Epiſtle alſo to the Corinthians, ſoy that it is the
ſode, wherewith we fede, when we receaue the ſacra-
ment. Agayne it is a common trade in ſcripture, to
call thynges by the name of that thyng, wherby they
once were, as Adam is called earth, becauſe he was
made of earth, and Chryſt ſapeth, the blinde ſee, the
lamme waite, ſe deafe heare, the dumme, ſpeake, mea-
ſure by the blind, lame, deafe, and dumme, ſuche

as before had bene foo, but then were otherwoise.

Chydylpe, for that the fourme of breade doeth remayne, it is in that respect too, called breade. For these causes, good saythful hartes, are nottynge grieved woth the callinge of it breade in the scripture, but groundynge them selves upon the wordes of oure sauoure Christe, when he sayde, this is my bodye, and knowynge that it to be bothe breade, and hys bodye also at once is impossible, they doubtlye beleue, that by the power of **WOTD**, the substance of bread, is turned into the substance of Christes bodye, and so muste all men beleue, that toyll be lyuely members of the catholyke church, and in that there belefe, they muste honoure the bodye and bloude of oure sauoure Christe, in the sacramente of the Altare, as alwayes christen people haue bled to doo.

Saunte Austin in hys exposition made vpon the. 99. Psalme sayeth: that it is syme, not to honoure the bodye of Christe, meaneinge in the Sacramente of the Altare. And (as it is before in thys Homily alledged) he also sayeth in the name of all men. We doo honoure vnder the fourmes of breade and wyne, whych the wele, the bodye and bloude of Christe, whych the we do not see. wherefore, good christen people, knowing no we what is the ryght belefe, touchynge the Sacramente of the altare, embrace, and folowe the same, and cleaue faste to the catholyke church, the

S. Augustine
vpon the. 99.
Psalme.

¶ i.

spouse

An Homely of

spouse of Chyfte, that you maye be true members
of Chyfte, to whome togeth the father, and
the holye Ghoſte, be all honoure, and
glorie worlde withoute ende. *¶*
men.

*Io. Harnesfelde, sacre theologie professoris
et Archidiaconi London.*

In homely wherewith is amenable made to
 certayne common objections, agaynst the pre-
 sence of Christes bodye, and bloude in the
 sacramente of the Altare.



Este it were, Dearely
 beloued in our saui-
 oure Christ, that we
 all should so fully, &
 wholly, cleaue to the
 faith of Christes ca-
 tholike church, & no
 appareance of reas-
 on to the contrary
 of, should cause vs
 to doubt or
 stagger, in any part
 of the same. For such a kinde of faith, doth God
 requyre of vs, and for suche kinde of saythe, good
 christen people, are in scripture called Abrahams chil-
 dren: which Abrahams (as it is written in the fourth
 to the Romanynes) contrary to hope, beleued in hope,
 that he should be the father of many nations, accor-
 dyng to that, which was spoke. So shal thy seide
 be. And he fainted not in the faith, nor yet con-
 sidered his owne body, which was now dead
 euen when he was almost an hundred yere
 olde: nether yet that Sara was paste chylde
 bearynge, he staggered not at the promise of
 god, thoughly beleefe, but was strong in the
 faith,

Roma. 4

Ro. ii.

Answer to certaine objections against

faith, and gaue honor to god, fully certified & what he had promysed, the same he was able to make good. For we then wilbe the childre of Abraham, we muste not saynt in faith, nor confesse gods wordes after the coulse of nature. Saint Paul in the .x. chapitre of his seconde epistle to the Corinthians, geueth vs an example in hym selfe, howe we shoulde alwayes bringe reason in subiection to faith, saying. The weapons of our warfare are not carnall, but mighty in God, to ouercome the stronge holdes, to destroy counselles, and euery hyge thyng that erailteth it selfe agaynst the knowledg of God, and to bringe in captiuitie vnto the seruyce of

1. Corin. x.

Christe, all vnderstandinge: what (thinke you) is the cause why the Jewes beleue not on Christe? Merely fyfte, because he was borne of a Maryem, which is contrary to the coulse of nature. Secondlye lyke wyse, he was in vnitie of person, God & man, whiche howe it may be, no mans wyt is able, by natural power, to conceaue: thirde, because he being God and man, suffered the death of the crosse, which for God to be content to do, seemeth to naturall reason a thyng inmoost absurd, but good christen folke geuyng place to faith, do most vndoubtedly beleue on Christ, God & man crucified, according to 1. 2. Paul in his fyfte Chapter of his fyfte Epistle to the Corinthians, saying: We preache Christ crucified, to the Jewes a stumbling blocke, to the

1. Corin. 1.

the gentels, a foliomes, but to so many of iei-
 ues & getels as ar called, Christ the powder, &
 mysedome of GOD. And agreeably here into, he
 sayeth also in the nexte Chapter folowynge.

My talke, & my preaching was not in i per-
 suable wordes of mans mysedome, but in
 the wyng of powder, and of the spyryte, that
 yowre saythe shoulde not rest in the mysedome
 of man, but in the powder of GOD. This gene-
 rall aduyle and counsel of S. Ihuale, may and ought
 so to stape vs in the saythe of the catholyke church,
 that nether carnall reasons, grounded upon the se-
 ble intelligence of mans natural wytt, nether the de-
 ceatfull iudgement of oure senses, shoulde make vs
 once to doute, of any one trueth in Christes religio,
 toere it neuer so contrayre to the course of nature,
 neuer so farre aboue our capacities, and neuer so sh-
 furde to the appareance of our outward senses.

But forasmuch, as throughe the iniquitie of these la-
 ter euyl peaces, Dyuers haue hadde sondrye sonde-
 dootes and scruples, put into theyr heades, especy-
 ally, agaynst the presence of Christes body & blinde,
 in the Sacrament of the altare, and throughe such,
 dootes haue Iwarued from the true belefe therein,
 therefore here shall folowe aunsweres, and soluty-
 ons, to such dootes as haue ben most common, that
 from henceforth no man shall neede to be seduced by
 them, or other lyke.

¶ First it hath bene objected, & our fatiour Christ, *Objection.*
 immediatly after that he had instituted, and deli-
 uered

Answers to certayne objections against

nered to his Apostles the sacramente, dyd say unto them. **And this in remembrance of me.** Upon which wordes some haue concluded, that the bodye of our sauour Christ, cannot be in the sacramente.

But let vs duely waie þ wordes, and meaning of the same, and we shall moost plainly perceaue theyr errorre, and misvnderstandyng. Sancte Paul in hys fyrste Epistle to the Corinthians, and in the. xi. chapter of the same Epistle, intreating of the institution of the Sacrament of the aultare, and ther byrynge the true sence of that commaundemente of Christ, saythe in this manner. As oft as you eate of that bread, and drinke of that cuppe, you shal welldo for the **Lordes** death until he come.

So then the remembrance whiche our sauoure, there requyryeth of vs, is the remembrance of hys death, whiche is past, and not presente, and therefore after most proper manner of speache, may well be remembered. Now this remembrance, can in no wyse possibly be so lyuely, and so effectually worke in oure hartes, as when we most certenly beleue, that in the sacrament of the aultare, is verely the selfe same bodye in substance, whiche died for vs, and therefore the prophet Dauid, sayeing in spirit, this is excellent a memorye, sayeth in hys. c. psalme. **More mercifull** gracious **Lord**, hath made a memory of all his mercifull wordes, and by & by, declaring in what manner he maketh that memorye, he aduerteth those wordes, he hath geuen a foode to

suche

suche as feare him. ¶ This sode (to which þe prophet
sayeth, that Christ should leaue in remembrance of
all his marvellous woordes, that is, of his incarnatio,
his passion, his ascension, and gloire in heauen, and
other lyke woordes) moost chieftly is to be betyfed of
the body and bloud of our sauour Christe, in the sa-
cramente of the altare. Besides this, the body and
bloude of our sauour Christ (as it is in the sacramēt,
vnder the fourmes of breade and wyne) maye in that
respecte also very well be a remembrance of it selfe,
as it honged on the crosse, in the veryble fourme of a
mortall man, and as it is now in heauen, in þe forme
of an immortall man. ¶ Furthermore, when our saui-
our sayde. **DO this in the remembrance of me;**
he ment they should do the whole ministratio, to which
he then dyd in remembrance of hym, to which whole
ministration, cannot be accordynglye, doone other-
wyse, but that there must nedes be present, the verye
body and bloude of our sauour Christe.

¶ Another common objection, there is gathered of
the wordes of Christ. **Mathew. xvi. When he said:**

Objections.
Math. 26.

**Whoe men ye shal haue alwayes with you,
but me shall ye not alwayes haue with you:**
Some haue vpon these wordes concluded, that the
body and bloude of our sauour Christ, cannot be in
the sacrament of the altare: for then (saye they) Christ
should be alway with vs. wherof hym selfe saythe
the contrary. ¶ But yf those me so concluding, would
no more, but confer saint Mathew, and sainte Ma-
thew together, touchyng the saye sayde wordes of

Christe,

Answer.

Christ, and by e the one Euangelist sayeth, would sincerely iudge what the other ment, they shoulde some perceue this theit objectio, to be of no force e they geth at al, to proue, that they thereby goo about to proue. For sancte Mathew in his. xiii. Chapter, fyrste telleth the story of the woman, whiche came to Christ, and brought with her an Alabaster boxe of most precious ointment, and poured the ointment on his head, next he telleth howe certain of the Disciples did murmur, and grudge at that acte of the woman, and sayd: What meaneth this losse, and waste of ointment? Whiche it not haue bene sold for more then thre. Pence, & geue to the poore? Wherby he telleth, howe oure sauoure beinge of fended both the Disciples, for thes mutteringe agaynst the woman, and howe withall he alldoyng and commendynge her acte, dyd say in this maner. Yet her alone: Why are ye greuous vnto her: the hath done a good dede: for alwayes that you haue poore men amongst you, and when ye shall please, you may bestowe your charite on them, but me shall ye not haue alwayes amongst you. This woman hath bestowed on me that she had, and she hath prevented to anoint my body, agaynst it that be buryed. By this proceffe of S. Mathew, it is euident, that our sauour in al that his talke, had a reference to the charite, whiche that woman then shewed vpon hym, when she poured the precious ointment

ment on his heade, the lyke wherof, he sayeth, no man shoulde be able to shewe on him in tyme to come, meaning, that when he shoulde once ryse from death to lyfe, and haue an immortall bodie, that then he woulde not looke to receyue the lyke at anye mennes handes, but that then men myght at their pleasure bestowe on the poore, who alwayes are in the world in the mortall estate, and may by charite of good folke, be releued and comforted. In such sort in dede, our sauour is not nowe amongst vs, but the beynge of hys body and bloud in the Sacramēt of the altar is after another sorte. for in the Sacrament he is, to fede vs with his body and bloude, and not bysby to shewe him selfe vnto vs, as he the did to his apostles, nor to haue ointment poured on him, as he then had.

Obiection.

¶ Another obiection is there gathered, partly of S. Paule in the .x. of his firste Epistle to the Corinthians (where he speaketh of a spiritual meate, and spiritual drynke) partlye of Christes wordes in the .vi. of Ihon (where he saith that. It is the spirite whiche geueth lyfe, and that the fleshe profiteth nothing) partly upon the common manner of speakyng, used of the Catholyke church, whiche calleth the Bodie and bloude of our Sauour Christe, in the sacrament of the altar, a spiritual meate, and a spiritual drynke.

Answer.

¶ For aunswere to whiche obiection, it is sayde to be understanded, that one selfe thing may be bothe spiritual, and yet neuertheless of a corporall substance to.

1. Cor. x. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Answer to certaine objections against the

i. Corin. 15.

Galath. 6.

As for example, the body of man after the resurrection, shall as S. Paul teacheth in the .xv. chapter of his first Epistle to the Corinthians) be spiritual, & yet it shall be then the same in substance, that it is now. Agayne, S. Paul a meate which God set to the children of Istaell in wilderness, is bothe in Scripture, and of the catholyke church also, called a spiritual meate, and the water lyke wyche which God gaue them out of a rocke, is called a spiritual drinke, and yet as well S. Paul, as the water, were of a bodily substance. In the vi. to the Galathians, saunt Paul calleth mortall men, liuing then on the earth, spiritual. wherfore spiritual, is not so to be taken alwayes, as to exclude corporall, but that thyng whatsoeuer it be, may be called spiritual, wherein is a wythe brought by god, aboue nature. For as god is a spirite, so are his supernaturall workes called spiritual, and the thynges also, on, and in whome, such workes are wrought, are named spiritual thynges: and therefore S. Paul, though it were of a bodily substance, yet for that it came miraculouse from aboue, by the onely power of God, and not of nature, is, and may wel be called, a spiritual meate.

And the drynke which issued oute of the rocke, albeit it was in substance very water, yet for that God by his omnipotency, made it so denlye to issue out of a rocke, it is named a spiritual drynke. Sure bodies lyke wyche after the resurrection, shall haue in them immediatly of God, aboue & power of nature, immortallitie, incorruptibilitie, wth other lyke supernatural qualities, and for that cause, they shal after the resurrection, be spiritual bodies. Nowe then

what

that necessity is there, that because the body of our
saviour Christ in the Sacrament of the Altar, is a
spirituall meate, therefore it shoulde not be also the
corporall substance of his body: when the catho-
like church doth saye, that the bodye of Christe in
the Sacrament, is a spirituall bodye, it meaneth,
that it is there onelye throughte the almightye po-
wer of God, and not by the power, or maner of
nature. Like wyse, when the catholyke church say-
eth, that the body of Christe is to be receyued there
spirituallly, it meaneth not that therefore the verye
body of Christ is not there to be receaued really & in
very dede. For this wyde, spirituallly, dothe signi-
fy onely the maner of the receauyng, and doth not
importe the substance of the thyng so receyued.

Besides this, the catholyke church, becouynge that
in the Sacrament of the Altar, is alwayes reallye
the body and bloude of our saviour Christ, doth yet
put a difference in the maner of receauyng thereof,
and blyeth to saye, that when good men receaue the
sacrament, that they receaue the bodye and bloude
of Christ, both sacramentally, and spirituallly to, but
when euill men receaue it, that they receaue the
body of Christ sacramentally only, & not spirituallly,
because they come vnto it unworthely, and there-
fore do they procure thereby, to theim selues damp-
nation. But nowe to open farther the very meaning
of those wordes of Christ. It is the spirit that ge-
ueth lyfe, the fleshe profiteth nothing, you shal
understande, that these wordes are taken of the ca-
tholyke church, in two most godly senses, the one is,

Answer to certaine objections against the

Chill.

Augustine.

to meane by the spiritte, the godded, and by the flesh the nature of man, as yf he had sayd, it is the godded that causeth my flesh to be able to giue lyfe, neither is my flesh the flesh of a bare man, for then it being eaten coude not profyt you, but my flesh is vnitied in vnitie of person to the godded, so that it is thereby able to byynge lyfe to the woorthy eater thereof. Thus Deeth & lyf vpon the .vi. of Sapientie John expounde these wordes. And to lyke purpose sauntte Augustyne sayeth vppon the .vi. of Iohn, that as knowledg being seperated from charitie, maketh men proude, but beinge ioyned with charitie doth edyfy: euen so mans flesh not vnited to the Godded, and being eaten, doth not profyte, but the flesh of Christ, which is in him, in vnitie of person, inseparably vnitied to the godded, being worthely receaued, must nedes hyghly profyt. The other fele of those wordes, to meane by the spirit, a spiritual vnderstandyng of Christs promyse, made in Capernaum when he sayde, the foode that I wyll giue vnto you is my flesh, which wordes be then vnderstanded spiritually, whē they be taken, to meane that thing which passeth the power of nature, to doo and mans wyt by naturall reason to comprehend: lyke wyse by the flesh, is to be ment, a fleshely vnderstandyng of the sayde promyse, as to vnderstande without sayth in Chayntes, Deitie, as the Capernaues did, which take Christ but for a bare man, & so coucealed no other wyse of the sayyng of his flesh, then of comyn men bought in & shambles. Chrysostome hath, S. Christostome sayting vpon the .vi. of

Iohn. 6.

Christostome.

John,

Objection

Auſwer

John, and S. Auguſtine weyting vppon the ſame Chapter. ¶ In other obiection is ther, by occasion that this truth is not expreſſed in the comen crede, ¶ which obiection doth procede of an ignorance, & lacke of knowledge of the fyrſt institution of þe crede. For in the pynatpue church, when men of all ages dyd ſodenly turne from gentility, to the chriſtia religion, and yet then were not by and by, vpon ſuche there turne, admitted to any ſacramente, but fyrſt were instructed in articles, neceſſary for them to beleue, beſore they were baptiſed, this common crede was taught them, and they were for that tyme called Catechumini, that is yownglinges in Chriſtes religion, and beginners admitted, but to the fyrſte principles of the chriſtian ſaythe, ourpge to the tyme they were not ſuffered, ſo muche as to be preſent at the maſſe, but after the goſpel, were quyte excluded from the ſame, as by the vndouted weytinges of the auncient fathers in chriſtes church, maye moſt evidently appeare: So that this reaſon is ſod and to no purpoſe to ſay, that becauſe it is not in the comen crede expreſſy ſet fourth, that in the ſacrament of the auſtar, is the deye bodie and bloude of our ſauour chriſt, therfore no chriſtian man is bound to beleue it ſo to be. S. Chyſoſtome, and S. Auguſtine hauyng occaſion many tymes in theire ſermones made by them, to ſpeake of this Sacrament, for aſmuch as amōg theire audience were as wel yownglinges, not yet baptiſed, as other ſaythfull, already chriſtened did uſe oft to ſay. O god ſiddes worſhip, & is, which þe ſaythfull, or they þe already baptiſed knowe exactly þe ſaying, and would not then expreſſe the

Chriſtoſome
Auguſtine

clare

Answer to certaine objections against the

obedience.

Answer.

clare the trueth, touching the sacramente of the aul-
tare, for that it was not the manner to reueyle such
misteries to thole yonglinges: but to them was in
general, as sufficient for saluation, prescribed in that
common crede, that they should beleue the catholike
churche: which not onely was sufficient thā for the,
beleuynge the other articles of there crede, but is
sufficient at this present also for vs, cōfirminge oure
selues in all popytes to the common belefe of the ca-
tholike church, which is the surest pyller that men
may leue vnto, be they learned, or vblearned, and
such a pyller, as who that most strongly cleueth to,
is in most assured state of euerlastyng lyfe. ¶ There
are other objections vppon .iii. particuler attycles
of our crede which are, that Christ is ascended, and
sitteth at the right hand of God the father, & from
thence shall come to iudge the quicke and the deade.
¶ Which articles yet being rightly vnderstanded,
should rather con firme vs in the true catholike be-
lefe, of the presence of christes body in the sacrament
of the aultare. For as it is aboue nature for a mans
bodye to ascende, and aboue the woorthynes of
mans nature, to sit at the ryghte hande of God the
father, that is, to be of equall power, and glory with
God the father, and synally, as it is aboue the auc-
thoritie of mans nature, to gyue sentence of eternal
death, and lyfe, vpon all mankynde, and yet euerye
good manne steadfastly beleueth al these supernatu-
rall powres in Christ, touching his manbed, bicause
he is body God and man, and to god nothing is im-
possible, tuen so should we with like belefe, knowing
that Christ is omnipotent, credite al other thynges
done

done, or spoken by Christ, and be moost cetera, that
ho to so euer they seme in appareauce to our reason,
yet in very dede they agree, and stand ryghte weth
with those foresayd .iii. articles of our crede, & that
though we cannot by oure wittes conceaue, howe
Christ is ascended, and is neuertheles in the Sacra-
ment also, yet they must nedes be both beleued, by-
cause gods woide doth assure them both, and þ
catholyke churche dothe beleue them both, wothyrthe
churche hath alwayes taught that Christ is in hea-
uen, in the visyble fourme of a man, and in the sacra-
ment, vnder the visyble fourmes of bread and wyne,
hys wyse dome so ordeynynge, that with our hartes
we shoulde beholde hys glory, as he spyteth in hea-
uen, at the ryghte hande of the father, and wothall
shoulde fede on his very body in the sacrament, to re-
ceauue the more grace, and therupon so to be gouer-
ned with his spirite, that hereafter we also myghte
be partakers of the lyke glory in heauen.

And albeit these solutions myghte suffice, and
instructe sufficientely the vnlearned people, to am-
bros, bothe to these, and all other common ob-
jections, made agaynst the Sacramente of the
Aultare, troublinginge moche the heades of the sin-
ple people, by their soye, in crediting euill, and per-
nicious scholernaysters, to theyr destruction, wher
giving credite to the catholyke churche, they myght
anoyde all daunges, and myghte a great deale, yet
to open further the faithed, and nougthines of the
heretique teachers, in our tyme, and boode glad, &
willinge they are to abate the simplicity of the vn-
learned people, & shall haue here added, some moe
objections

Objection.

Answer.

objections, and solutions geue to them, to this ende that if the sayd symple people haue bene infected with the sayd objections, or such like, they maye be wel satisfied in their conscience, & thereupon adheere vnto the catholyke saythe, mapnteyned, and obserued in the catholique church, out of which, there is no saluation. And to procede herein, this is one of the common objection that much troubleth the ignorant people, it is to witte. ¶ How can þ body and bloude, of our Sauour Christ, be in the blessed sacrament of the altare, seeing that not only euill men do many tymes receiue the same, but hye also maye consume it, and other like chaunces may happen vnto it: ¶ For answer to which objectiõ, it is fyrst and principally to be sayd, that this objection procedeth of a bayne curiositie of them which rather desyre, fondly to talke of this high mystery, then to prepare them selues to receiue the same accordyngly. Sure we are that our Sauour Christe is no me man incorruptible, and impassible, & neither by fire, nor by ought els, can suffer violence, and therefore wher it pleaseth hym of hys tender mercy and goodnes, & for our great comfote and soule helth, by hys omnipotent worde, to tourne the substance of bread and wyne, into his most precious body and bloude, in the sacrament of the altare, and yet so to make thys turne, that neuertheless he suffereth the fournes & sensible qualities of the bread and wyne to remaine in there nature, as they were before the consecration, it is to be vnderstanded, that the violence or force that is, or may be done to thys sacrament, is

done

done onely to the fourmes, and qualities sensible, which in dede are subiecte to passibilite, & corrupti-
on, but in no wise, to the incorruptible body & bloud,
of oure sauoure Christ, vnder them conteyned.

Now we not reade, I pray you in the fourth of **Math.**
the x, howe that our sauour suffered the deuill, to
take hym, and carre hym vp into the pynacle of the
temple, & afterwards to the toppe of an hyght mount-
ayne, and yet who doth not knowe that he suffered
no bilany thereby at all: The soune beames also ma-
ny tymes, do shyne on thynges impure, & uncleane,
yet are they no whyt thereby defyled. The bodye of
ma is with a greater union ioyned to the soule, then
are the fourmes of breade and wyne, to the body and
bloude of our sauour Christe, in the Sacramente of
the altar, and yet we know that mortification, pu-
trification, and other suche lyke thynges chauncynge
to our body, the soule hath in it no suche passion, for
that it is immortall. The very Godhed of oure sau-
oure Christ, was in vnitie of person, vnited to hyss
manhod, & yet none of the passios, paines, or griefes,
whiche he sustayned in hyss manhod, broughte di-
lence, alteration, or chaunge to hyss godhed. For the
godhed is inalterable, & vnpassible. The simplicity
of Christen people, in the pynatpue church, was
suche, that they beleuynge mooste certenly, the body
and bloude of our sauour Christe to be in the sacra-
ment of the altar, vnder the fourmes of breade and
wyne, byd without al curious talke of the fourmes,
& accidentes, bende the selues to be present at masse,
wherein the myghtye woork of consecration is

S. i.

wrought

Answer to certayne objections against

hought by god, and to begin our sauour Christ also is, in fouernes of breade and wyne, offered vp to the heauenly father, by the priest, for the soner obtaining of mercy, and fauoure towarde vs, and the sayde people beynge at masse, they wyth moost seruent devotion, dyd praye, and dyd honour, the blessed sacrament of the aulter, the body and bloude of our sauour Christ: and besides this, they dyd ostentynes, wyth feare and tremblinge, prepare them selues to the worthy receyte thereof, and by suche theyr godly behauiour, they dyd purchase to them selues, greate abundance of grace, whereto by the contrarie, and moost vnichitian behauiour, prouoke gods wrath dayly, more and more, vpon our selues, and so wholy reaine. For nothing soner spyrith God to auengance, then the presumption of suche as wyl curiously enter into hys hydden secrettes, and thereto doe contempne all that, whiche by theyr feble wortes, they are not able to vnderstande.

¶ Another objection is of the wordes of our sauour, in the .vi. of Iohn, whereto he saith. *Qui manducat meam carnem et bibit meum sanguinem habet vitam eternam.* That is

to saye. He that eateth my fleme, and drinketh my bloude, hath euerlastyng lyfe. vpon these wordes they gather, that if in the sacrament of the aulter, be really the body and bloude of our sauour Christ, then who so receueth the sacrament, must nedes enioye euerlastyng life. But the scripture telleth, that Judas receaued it, and saint Paul in the .xi. of his fyrste Epistle to the Corinthians saith,

that

Obiection

Iohn. vi.

1. Corin. xi.

that. **W**ho so receueth the sacrament vnder
thely, receaueth it to his dampnation.

To this obiection, it is to be aunswered, that many
sentences of scripture, are to be vnderstande, wth
a certayne restraynte, or limitation, as for example
the scripture sayeth. *Qui credit in me habet vitam eternam.*

Obiection

That is to say. **H**e is beleueth in me, hath euer-
lasting lyfe. and in the first Epistle of S. Iohn, &
the fourth chapter it is written. *Quisquis confessus fuerit*

1. Iohn. 4

quoniam Iesus est filius dei, deus in eo manet et ipse in deo. That is to
say. **W**ho soeuer shall confesse, that Iesus is
the sonne of God, in him dwelleth God, and
he in God. There haue bene, and are thousandes
wth the beleue in Christe, and that Christe is the
very sonne of God, and yet shall not for all that be
saued, but either for lacke of true belefe, in other arti-
cles of the christian religion, or for lacke of good lyfe,
shalbe damned. This condition than is to be added
to the forsayde sentences, yf in suche belief a mā dye,
and therewith is saythful, in the necessarye articles,
and out of state of all deadly sinne, he shall thā wth
out any doute inherite the kyngedome of heauen.

So in this present obiection, we muste make a li-
mitation, and saye, that who so eateth, and drynketh
wth help. &c. **T**o the cōfirmacion hereof. **S**aint
Augustine saith, in hys eleuenth sermō. *De verbis domini.*
Profero est quidam modus manducandi illam carnem quomodo qui
manducauit, in Christo manet, et Christus in eo. Non ergo quocumq;
que modo quisquā manducauit carnem Christi, et bibit sanguinem
Christi, manet in Christo, et in illo Christus, sed certo quodam modo: quem

August. ser.

mon. xi.

De verbis

S. ii.

modum

modum vicius ipse videbat quando ista dicebat. That is to saye.

Merely, there is a certayne manner of eatynge
that flewe, after whiche manner, he that shall
haue eaten it, doeth dwell in Christ, & Christe
in hym. May therefore, note in what manner so-
euer a man doeth eate Christes flewe, and
drinketh bys bloude, he dwelleth in Christe,
and Christe in hym, but he that eateth, and
drinketh after a certayne speciall manner, to
whiche manner Christ had respect, when he
spake the foresayde wordes. The same sainte
Augustine in his fyfte booke. *Contra Chresconum gramaticū*
and the. xliiij. Chapter sayeth thus. *Quid de ipso corpore*
et sanguine domini, dico sacrificio pro salute nostra, quamuis ipse dominus &

Idem contra.

Cresco. gr. 113
maticum. li. i.

Capit. 24.

Objection:

Johann 10, 15.

ii Corin. 10.

not blame Apollie (meaninge Paul) teache
that it also is pernicious to them. that doo
byle it not due to, and especially
¶ Another objection there is also, and it is this,
Christ. (John. i. and. x.) dothe say, I am a Voie.
I am a wyne, and saiet Paul. (1 Cor. ad. 13.)
doeth such by the speache, whiche teacheth of Christ,
and of sainte Paul, in those places, both not in, yet,
that

that Christ in euery dede, by that saying was a doze, or a byne, or such the lyke, but speaking after that figuratyfe speache, or manner, he dyd meane that he was a figure of a doze, of a byne, and such the lyke, and that he had the propertie, of a doze, of a byne, & so forth. Semblably (saye they) when Christ at his laste supper (takinge breade, and blessinge it) dyd saye.

This is my bodye. And takinge the cup, & giuinge thanks, dyd saye, this is my blood of the new testament, &c. hys speache too pronounced, and uttered, dyd not import, that Christe thereby dothe make of the breade and wyne, his body, and bloude, but eyther he ment, that the breade and wyne was signes, and tokens of his bodye, and bloude, or els that they should be figures of hys body, and bloude, and not hys very body, and bloude in dede, and consequently thereto, they saye, that in the sacrament of the altier, there is neyther the bodye, neyther the bloude of Christe, but bare material breade, & wyne, being onely signes, tokens, and figures of Christes body and bloud there. ¶ If of solutio of this objectio, this maye be sayd, that it is trouth, that Christ, and sainte Paul in the places before alleged, doo so saye, as is deduced in the begynnyng of this argument, or objection, and trouth it is also, that the speache of Christ, I am a doze, I am a byne &c. dothe not importe that Christe, by that speakinge was in very dede a doze, or a byne, but that he was a figure of a doze, and of a byne, and had the propertie of the doze, and of the byne. But when it is sayde that the semblable is of Christes wordes,

Answer

this

Answers to certaine objections against

This is my bodde, this is my bloude, that is neyther true, nor dothe solo to, eyther by the rules of reason, or of scripture: for concerning reason, eyther muste we reason, and saye, that Chyriste alwayes in hym speakynge dyd vse figures, metaphores, and tropes, (whiche to saye, is moost false, as it appeareth in the .xvi. of S. Iohn), eyther els we must say, that Chyriste dyd but onely sometymes speake in figures, and not soo alwayes, whiche beynge true, and therefore to be graunted, it foloweth not in reason, that thoughe Chyriste in the .x. and .xv. of saint Iohn. &c. dyd speake figuratiuely, that therefore, here in these wordes of Chyrist, **this is my bodde, this is my bloude**, he dyd also speake figuratiuely, wherfore, let these fey soules, that haue bene seduced by thys kynde of argumentes, aske thesē teachers, whether they can maputapne, and defende this theys dygne argumēt, with soo feble a consequent, or noo. And yf they can not, then tel thesē they be very barretres in dede: and as for the rule of scriptures, that is of the circumstance of p̄ letter, and of other places of scripture, cōferrēd to the same, to gather therof p̄ very meaning of the thing, an example, wherof we haue. Iohan. ii. and .xvi. And here the vnclearned are to be taughte, that althoughē in the prophetes, and the histories of the olde testamente, tropes, and figures are receyued, and alio word, forasmuche as by suche tropes, and figures, the thing spoken, is more behermently declared, and set forth, yet (as the excellent prelate, and notable great clerk, the Noorde byshop of Winchester, no we moost worthy Noorde chaunceler

Iohn. 16

Iohn x.
and. 16.

Iohn. 2.
and. 16.

celer of England, in his learned booke of consutaciō of heresies, against the sacrament of the altar, doth pūdeſly aduertise vs, & clerly asſyſme) in þ̄ Doctrīne, & preceptes of the now militat church, at thinges of our religion, & faith, ought to be taken ſimply, & plainly. And in very dede, yf in the ſacramēt of þ̄ altar toere not þ̄ true body of Chriſt, but a figure, & a ſignificatiō onely of it, thā þ̄ ſacramēt of þ̄ new teſtāmēt ſhould haue nothing more, but rather leſſe, the þ̄ ſacramēt of þ̄ olde teſtāmēt had, which is againſt þ̄ catholike doctrine of the church, & againſt al good reaſō.

Obiection.

¶ An other obiection is this, Chriſt at his laſte ſupper, takinge the chalice, or cup into his handes, dyd after þ̄ he had bleſſed it, ſaye. **This cuppe is the newe teſtament, in my bloude.** And ſeyng theſe wordes muſt nedes, as they ſay be taken figuratiuely, inasmuch as the very material cup it ſelfe, was neyther the newe teſtamente, ne yet the bloude of Chriſt, therefore ſke wyſe, theſe wordes alſo tobyeth Chriſt, taking bread into his handes, bleſſing it, ſaying.

Answer.

This is my body, muſt nedes be take figuratiuely. ¶ For anſwer toherunto, we may ſay, as we did ſay beſore, to the ſame obiection, þ̄ this argument is nought, & very euyl framed, for though we did admit a figure to be therein þ̄ cuppe, yet it ſold toeth not thevery þ̄ we muſt nedes take þ̄ other ſpeche, touching þ̄ body to be figuratiue alſo, eſpecially for þ̄ in þ̄ one ſpeache, it is to you, touching þ̄ body, al the circumſtāces of the terte, & counſe of ſcripture, doo enforce vs to take þ̄ ſpeache, properly toherin þ̄ other ſpeache touching the cup, al the circumſtāces of the terte, and counſe of ſcripture dothe impoſe the contrary.

Answer to certaine objections against

Objection.

¶ An other objection is, that Christe hath but one true natural body: no we (say they) one true natural body can not truly be but in one place, therefore say they, seynge Christs body, is truly in heauen, it can not be truly also in the sacrament of the altar.

Answer.

¶ If our aunswere toherunto maye be sayde, that indeede it is true, that Christe hath but one true natural body, and toher they saye, that one true natural body, can not be, but in one place, it is also true, after one, & the selfe same manner of being, but after dyuerse maners of being, one body, maye be sondry whete, yea, and at one time to, it is to wyt, in heauē, in the dysible fourme, and maner of man, and in the sacrament of the altar, vnder the forme, and manner of breade and wyne, and in eueryche of them, really, and truly to, in those respectes, God beynge therein the doer, who is omnipotent.

Objection.

¶ Where is also an other objection, and that is this, God can make man, but man can not make God: no we saye they, yf the true body of Christe were, really, and indeede, in the sacrament of the altar, than the priest whiche is a man, should thereby make God, but mā can not make God, therefore in the sacramēt of the altar, ther is not the very true body of Christ.

Answer.

¶ For aunswere toherunto, is to be saied, that this objection procedeth of a greate ignorance, for he that maketh this obiectiō, taketh that priest sayng masse, and pronouncing the wordes of consecration, doeth make God, whete in very dede, the priest gareth aboute no suche thynges, and yf he dyd, neyther he, ne yet god him selfe can make God, but the trueth

is that the priest being the minister of god and god
being that the worker with his worde, by the priest
pronounced, there is cause a the very body of Christ
to be ther present, wher it was not ther before, & yet
no ne to body ther made, but þ body ther present, which
lōg ago was borne of the virgin Mary the sante (I
say) in substance, is there presente onely, by the
foymes of breade, and wyne.

objection.

¶ An other objection there is, and that is, thys ~~S~~
Lūke, in the .xvii. chapter of the actes, hath testifed
that S. Paul, being at athens, and in mars brewe,
before the councell there, did saye, amongst other
wordes, that god doth not dwell in temples made
with handes, wherupon the unlearned, unlearned
doth gather, that seying the material temple is made
with handes, and the sacrament of the altar is in þ
sayd material temple, it foloweth (say they) that the
body and bloude of Christ, can not be in it, because
god doth not dwell in temples made with handes,
And this objection hath bene soo muche liked, and
commended amongst the proceeding preachers a bus
sing þ ignorant, & they thought it inevitable, a thes
fore abusing the sayd people they caused it to be sette
up, and paynted for a gape shew in the temples.

Answer.

¶ For aunswere hereto, this is to be tolde you, þ
there is a great difference betwene being a dwel-
lyng in a place, for a greate manye of you. (I doubte
not) haue bene both in the cheape syde, in Pauls
churche yerde, yea and Pauls churche to, wher ye
haue not, with moost due reuerence, bled, and beha-
ued your selues, and yet I am sure that ye dwell not
there

¶ i.

there

Answer to certain objections against the

there. In deede, God is properly sayde to dwell in heauen, because he there both lyeth, and manifest his great glory, and in the hartes of iust, and good people, he is also sayde to dwell by grace, but as for othere places, he is in them being, but not dwelling. And as concerning the being of God in the sacrament of the altare, forasmuch as there is the verie substance of chrystes natural, and true bodye, and bloude, taken of the wyrgyn Mary, and that the divinite is, in unitie of person, inseparably united, and ioined to the sayd bodye and bloude, therefore we must say and beleue, that the godhed of Christ is in the sacrament of the altare, with his humanitie, in a very speciall wyse, and doth not thereby dwell in the sayde sacramente, and for this objection is not worthy a good buttou, for all the bragges that hath bene made of it.

Other fond, and folysh objections, there are, which are not worthy to be answered vnto, and therefore are not needfull to be touched, extorting you therfore in Christ, symerly, and stedfastly, to beleue the doctrine of the catholyke church herein, and so shal you auoyde daunger, please God, profit your selfe, and (lyuinge well) come at the last to ioy euerlastyng, which graunte vnto vs the father, the sonne, and the holy gost, to whom be honor and glory for euer

Amen.

*Domine saluosa fac regem, et regiam et omnes,
qui tuis bene uolunt.*

Printed at Lon
don in houles churchparde, at the sygne of
the holy Croft, by Thon Cadode, Ippen
ter to the Kynge and Quenes
Majesties.

Cum privilegio Regie maiestatis.

